THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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The Priesthood.

Take not the holy office, till the call
  Of God has made thee, Aaron-like, be known
  His minister! Though round thy loins be thrown
Zeal, as thou deem'st, to gird thee, and the pall
Of sanctity; yet not for these, for all
  Thy private worth, does the great Master own
  Thy priesthood, till the honor'd claim be shown
By lawful charge and hands episcopal.
God is a God of order, nor approves
  Confusion in his Church! Whate'er he wills,
He freely does, but still by laws he moves,
  Laws of his own!—Among the vales and hills
Its stated course the heaven-fed river roves;
  He marks its path, and he its channel fills.

Bishop Mant.

The Inward Call.

Who gives to man sufficiency? and whence
  Proceed the holy wish, the good design,
  The righteous deed, save from the source divine,
The Spirit of God?—If thine the heart-felt sense
Of holy love? if, cautious of offence,
  Thine be the wish with knowledge meet to join
  True zeal of God, and so to serve his shrine;
Fear not to own thy humble confidence,
God's Spirit moves thee to the work!—no bold
  Presumptuous bearing, no intemperate flame,
No voice internal loud and uncontroll'd,
  God or his Church expects; but the just aim,
Sincere, to feed, not unprepared, his fold
  With food celestial, and adorn his name.

Ibid.

REVIEW.

THE REV. JAMES P. WILSON, D. D., ON "THE PRIMITIVE GOVERNMENT OF CHRISTIAN CHURCHES."

(*Continued from page 473.*)

No person, whose mind is unprejudiced, can read the epistles of Ignatius—i. e. if he loves straight forward construction, free from evasion—without seeing and acknowledging the abundant evidence they afford to the cause of episcopacy, rightly so called. They are further valuable in the controversy concerning our Lord's divinity. They illustrate also the high and holy spirit of a Christian of eminent ecclesiastical standing, during a protracted but certain expectation of martyrdom: he wrote them on his journey from Antioch to Rome, to be devoured by wild beasts. Well entitled are they to a defence of their genuineness. We shall therefore, without mingling in the learned contest of mighty masters, into which even Dr. Wilson has not intruded without peril, offer some remarks, which, we trust, will leave the cause of these epistles no worse than he found it.

And here we first remark, that Dr. W. commences his attack on the epistles of Ignatius with an unfairness, of which he probably was not conscious. In a "chart" of the Fathers, prefixed to the volume, we find "Ignatius lost," when not another is there marked as even doubtful. This is over-eagerness indeed, and would be rightly termed artifice, in any one who had not left so fair a character as our author. Hundreds of readers who have heard of Ignatius, and his frequent assertions of episcopacy, will look at this "chart," without penetrating far into the work itself, which is both dry and not very conspicuous; and the "chart" alone, by its bold assertion, will convince them that no authority of Ignatius on the subject remains!

Of specific objections to the genuineness of these epistles, drawn from the nature of their contents, Dr. W. mentions several.—1. He thinks the expression "my soul for theirs, who shall be subject to the bishop, presbyters, and deacons," is "far other language" than became the "venerable martyr." We might reply that the expression αντιψυχον εγω των will well bear the translation 'my life for theirs,' having reference to the persecution of the Christians, then raging, and signifying, 'may the loss of my life by martyrdom be the means of saving their lives.' But we may leave the word "soul" as it is usually given; and assert that the exclamation only showed an ardor in Ignatius not unlike that of Paul, with Sylvanus and Timothy, when he declared, "we were willing to have imparted unto you . . . . our own souls, because ye were dear unto us;" and that its force is much below another declaration of Paul's, "I could wish that myself were accursed from Christ for my brethren." Such language—and that above quoted occurs several times in Ignatius—is an indication of peculiar warmth of disposition: it derogates not in the least from sound Christian principle. 2. Dr. W. strongly reprobates, as "impious language," as "language approaching profaneness," as "the language of modern idolatry," as "extravagant comparisons," certain expressions contained in these epistles; the inference he would draw being, that their want of genuineness is thus betrayed. Ignatius speaks of a "presbytery worthy of God;" and says, "We ought to look upon the bishop even as we would do upon the Lord himself;" and mentions the "bishop as presiding in the place of God, and presbyters in the place of the council of the apostles;" he enjoins, "Let all reverence the deacons as Jesus Christ, and the bishop as the Father, and the presbyters as the sanhedrim of God, and college of the apostles;" and again, "See that ye all follow your bishop as Jesus Christ, the Father: and the presbytery as the apostles: and reverence the deacons as the command of God." Such phraseology may sound strange to *us*, who are accustomed to nothing so emphatic; but it was not so very peculiar in that age, for Polycarp, whose epistle is not at all suspected, says in precisely similar language, "being subject to the priests and deacons as unto God and Christ." (c. 5.*) On this point, however, our modern feeling is erroneous. Scripture countenances such language, (and we are astonished that it escaped Dr. Wilson,) as we can fully show—"Wives submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church; therefore, as the Church is subject unto Christ, so let the wives be subject unto their own husbands"—"Servants, be obedient unto your masters . . . as unto Christ:" such is the scriptural view of submission to domestic authority. Submission to civil authority is spoken of in equivalent terms—"The powers that be are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God," &c. And the claims of ecclesiastical authority are presented on the same principle, i. e. that those who have the sacred commission *represent* their divine Master—"Ye received me as an angel of God, even as Christ Jesus"—"He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me."† With such Scriptures on our side, we easily repel the ungraciously severe denunciation, just mentioned, of these parts of the epistles of Ignatius: they rather illustrate than obscure the genuineness of those writings.—3. A further argument against these epistles is their *very frequent* specification of the three offices, bishops, priests and deacons, and the almost as frequent injunction to be in union with that form of the ministry—all indicating the officiousness of some spurious partisan writer; and we consider Dr. W.'s book as adopting this objection: a note from the editor introduces German authority for regarding this circumstance as indicative, if not of forgery, at least of interpolation. Now, the most that can rightly be inferred from this feature of the epistles is that Ignatius was a very zealous Episcopalian, yet not more so perhaps than Bishop Hobart or Bishop Ravenscroft. It is common for men to have a favorite topic, and to imbue their writings with it—witness Hammond on gnosticism, Macknight on false teachers, and T. Scott on special providences and Calvinism—witness Paul on faith, James on works, John on love, and Solomon on vanities. And we cannot see why Episcopacy may not sometimes be found in a similar pre-eminence. It must be recollected also, that the name 'bishop' had been appropriated, in place of 'apostle,' to the first order, not very long before, and that it was not unnatural for Ignatius to devote a portion of his zeal to the sustaining of this then new nomenclature, in connexion with the official rights and distinctions which it implied.—4. But Ignatius was far from confining his zeal to this point; he was equally remarkable for the ardor with which he asserted the divinity of the Saviour. Yet *this* trait also of the epistles is made, by Dr. W., an argument against their genuineness. He thinks that, before the time of Arius, when the denial of this doctrine was first extensively broached, no one would have used, and used frequently, as is done in these writings, the expressions—"I glorify God, even Jesus Christ—the deacons of Christ our God—the will of the Father, and Jesus Christ our God*—God incarnate—our God Jesus Christ—Jesus Christ our God"—the phrase occurs in several other places. The sum total of this objection, deducting "God incarnate," which is in conformity with several passages of Scripture, is, that the epistles call the Saviour God, not as an error in doctrine, but by one single peculiar form of expression. This is a poor argument in itself; for it is built on the presumption that a Christian, of glowing feelings naturally, and with those feelings wrought up to the highest pitch by the certain expectation of a glorious martyrdom, could not have devised so early this expression for the honor of the Redeemer whom he loved so deeply, and for whom he was soon to die. But Ignatius did *not* devise the expression "our God Jesus Christ;" it had been done for him by St. Paul and St. Peter—"The commandment of God our Saviour and Lord Jesus Christ—the glorious appearing of our great God and Saviour—the love of God our Saviour—the righteousness of our God and Saviour Jesus Christ."† There are indeed disputes as to the translation of these passages; but if some, say most, of the really learned of modern times, have so understood them, Ignatius may well be supposed to have done the same, and to have thus found inspired authority for the phrase which he so frequently and so affectionately used. He wanted not the contradiction of an Arius, there was enough contradiction before, to stir him up to this height of zeal in magnifying the "Word made flesh."

So far then we find not one valid objection to the genuineness of these epistles. But our author has not exhausted his arguments on this point.

He thinks a certain expression in one of them alludes to an error supposed to be later than the time of Ignatius, and hence concludes they cannot be his. The error related to Sige, or Silence—"Jesus Christ his Son, who is his eternal Word, not proceeding from Sige." Dr. W. states candidly that some theologians date this error before the time of Ignatius, but he does not allow the validity of their decision. Surely however a debateable opinion, though himself espouses it, is but a frail argument for the condemnation of these writings.—There is no necessity, we must now add, of troubling Sige on the subject. The Greek σιγη means 'silence,' in the merely vernacular sense, without reference to the heresy which requires it to begin with a capital S; and Ignatius, in the imaginative style of the Asiatic Greeks, chooses to illustrate the eternity of the *Word* by adding that it did not proceed from *silence*, i. e. there was *always* this Word, there was not silence at first and this Word afterward. So we understand Archbishop Wake, in his translation of the passage—"Jesus Christ his Son; who is his eternal Word, not coming forth from silence," &c. It is a sort of fanciful antithesis, founded on the meaning of the appellation 'Word;' concerning the elegance or propriety of which the modern and western reader of Ignatius may form a very different opinion from his eastern contemporaries; but which was intended, unquestionably, for an explicit assertion of the eternity of the Son of God.

Ignatius has been severely judged on account of his being not only ready for martyrdom, but desirous of it; and Dr. Wilson makes this another argument against the genuineness of his epistles, of that at least to the Romans. The holy man says to these brethren that it was "easy for them to do what they pleased;" meaning probably that the prominent Christians in the imperial city, for Christianity had in St. Paul's time penetrated into "Cæsar's palace," might have influence enough to save him. Here we first ask—Is it not possible that he feared they might not exercise that influence honourably, for them, for him, or for the cause of their religion? for he declares, "I would not that ye should please men, but God—pray for me, that I may not only say, but will; nor only called a Christian, but be found one—a Christian is not a work of opinion, but of greatness of mind—the prince of this world would fain carry me away, and corrupt my resolution toward God: let none of you therefore help him; rather do ye join with me, that is, with God: do not speak with Jesus Christ, and yet covet the world." This interference of the Romans, whatever it might be, he would not allow: and Dr. Wilson is so stern as to pronounce such firmness nothing less than "a violation of the sixth precept of the law"—the harshest construction possible of the martyr's devotedness. Others, however, looking on such a case with the reverential feeling due to it, or at least with a charity unobscured by party and predominant theory, and making allowance for the high glow of the furnace of persecution, have been content with saying that he carried too far the desire of martyrdom, a desire not uncommon in the primitive Church: had it been only a willingness, it would have been strictly according to Scripture—"If ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror—if we suffer, we shall also reign with him." And, is a noble-minded, though erroneous feeling on this subject, to be held a disproof of the genuineness of an epistle which is but a human composition, not pretending to be inspired? If so, where shall we stop? Clement believed in the fable of the phœnix, and even made it an argument for the resurrection; (c. 25, 26;) and Hermas believed that baptism was preached to the departed spirits of the old saints, and that they were baptised, nay, that the apostles, after dying, performed this preaching and this baptism: (Sim. ix. c. 16:) but are the works of these fathers rejected for even such imbecilities? Neither let us reject those of Ignatius, because he seems to carry his holy strength of purpose to the extreme which made it like "weakness." Hear him!

"May I enjoy the wild beasts that are prepared for me; which also I wish may exercise all their fierceness upon me: and whom for that end I will encourage, that they may be sure to devour me, and not serve me as they have done some, whom out of fear they have not touched. But, and if they will not do it willingly, I will provoke them to it. Pardon me in this matter; I know what is profitable for me. Now I begin to be a disciple: nor shall any thing move me, whether visible or invisible, that I may attain to Christ Jesus. Let fire and the cross; let the companies of wild beasts, let breakings of bones, and tearing of members; let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me, only let me enjoy Jesus Christ."

Humanly speaking—for neither inspiration nor perfection are claimed for him—who would not share with Ignatius this sort of "weakness," if he could also share with him this sort of strength!

In the epistle to the Philadelphians, there occurs an expression which, says Dr. W., makes Ignatius claim to have spoken once by inspiration, on the subjects of episcopacy, divisions, &c.: and therefore, again, the epistles are not genuine. But is such a conclusion just? Do we know when exactly all inspiration ceased in the early churches? if not, how shall we infer that Ignatius might not have had at least one "revelation" made to him. St. John, in the year 90, desired the brethren to "try the spirits, whether they were of God:" at that date, therefore, "spirits" or persons speaking by inspiration "of God," were still found among the brethren—and St. John himself died A. D. 100. Now, placing the martyrdom of Ignatius in the year 116, we have this supposed claim of inspiration only sixteen years after the death of that apostle, and twenty-six years only after he had declared that such inspirations were yet common enough to require a caution against pretenders. And this supposed claim is not made by a new Christian, but by one who had been so long a disciple and a bishop, that he certainly lived and was a prominent brother when these "spirits" were not infrequent. Where then is the incongruity of his claim to one moment of inspired influence? But there is another explanation of his language "the Spirit spake:" it may mean only, 'the Spirit said in Scripture,' just as where Clement writes, thus "saith the Holy Spirit." (c. 13.) It is true, this construction makes Ignatius appeal to Scripture for the claims of episcopacy—an appeal not much to the fancy of our non-episcopal brethren—yet, as it can be fully sustained, and has been, without the help of Ignatius, none but gratuitous objections can be offered against his making the same appeal.—We have thus two keys to the phrase in question, either of which is sufficient to shut out the cavil against the genuineness of these writings—the whole passage is subjoined that our readers may take their choice between them.

"For although some would have deceived me according to the flesh; yet the Spirit, being from God, is not deceived: for it knows both whence it comes, and whither it goes, and reproves the secrets of the heart. I cried whilst I was among you; I spake with a loud voice; attend to the Bishop, and to the Presbytery, and to the Deacons. Now, some supposed that I spake this as foreseeing the division that should come among you. But He is my witness for whose sake I am in bonds, that I knew nothing from any man. But *the Spirit spake saying on this wise*; do nothing without the Bishop: keep your bodies as the temples of God: love unity: flee divisions: be the followers of Christ, as he was of his Father.—I therefore did as became me, as a man composed to unity. For where there is division and wrath, God dwelleth not. But the Lord forgives all that repent, if they return to the unity of God, and to the council of the Bishop."

Dr. W. cites a passage, in which, if genuine "the knowledge Ignatius boasted exceeds any claimed by the apostle." Here again, as in the affair of Sige, this translation is different from that of Archbishop Wake, and also, as he states himself, from that of Whiston; it also differs from the Latin of Cotelerius. We shall be excused, we trust, for saying that these are not to be set aside by Dr. Wilson. His translation runs thus:—

"Am not I able to write to you heavenly things? But I fear that I should do you an injury, being infants; and, pardon me, lest not being able to swallow, you should be strangled. *For I also*, not as though I am bound, *am able* even *to write* heavenly things, and the local dispositions of the angels, and the companies under the princes, and things visible and things invisible."

The word 'write,' where it occurs the second time, is not found in the original, but is supplied by Dr. W. from the former part of the paragraph: but Archbishop Wake supplies the deficiency in a different manner. He also, by a different grammatical construction, puts '*I am not* able' for '*I am* able.' His translation, including the *whole* paragraph or chapter, is as follows:—

"Am I not able to write to you of heavenly things? but I fear lest I should harm you, who are yet but babes in Christ: (excuse me this care:) and lest perchance, being not able to receive them, ye should be choked with them. For *even I myself*, though I am in bonds, yet *am not* therefore *able to understand* heavenly things: as the places of the angels, and the several companies of them, under their respective princes: things visible and invisible; but in these I am yet a learner; for many things are wanting to us, that we come not short of God."

It is not necessary to enter into the comparative merits of the two translations. Dr. W. supplied the word 'write,' as we have mentioned, and so made it necessary to give the version, '*I am* able,' to agree with the former part of the passage, though it disagrees with the latter portion, which however he does not add. Archbishop Wake supplied the word 'understand,'* and thus obtains the version, 'I am *not* able,' which makes the *whole* passage perfectly consistent, and which also removes the alleged vaunt, of knowing more of heavenly things than even the apostle Paul. If any of our readers are still dissatisfied, we would further ask them, whether the genuineness of a book is to be held disproved because a construction *may be* put on one of its chapters, which good scholars do not agree to, but which they set aside for a construction that leaves what is contained in the chapter beyond any reasonable objection?

We have now, we think, done sufficient execution upon all the arguments of Dr. Wilson against the genuineness of these epistles. Yet we have left one unnoticed, which he, perhaps, in conformity with the whole tenor of his book, regarded as the principal one, but to which we attach no importance whatever; because it is a *petitio principii*, a begging of the question. This his argument is alluded to in the assertion, respecting these letters—"The obvious design and the main scope of which, were to enhance clerical authority and popular subjugation; evils of a date long after the days of Ignatius." Now, words are not walls, and therefore we smile at the *ad captandum* phrase, 'Enhance clerical authority and popular subjugation,' and at the allegation that what he meant by them are 'evils.' The cool argument, excluding a reference to lay elders, is, that episcopacy proper did not exist till 'long after the days of Ignatius,' and that therefore these epistles were not of his writing. True, our author has quoted from several Fathers down to the date of the alleged forgery, in the third or fourth century; and thinks he sees in them no support for episcopacy; and on this account probably, he was not conscious of begging the question. But; he has not thus far touched the scriptural evidence; he has omitted a passage from Clement of Rome which Episcopalians claim for their cause; he has jumped over the writings ascribed to Ignatius; and he has put constructions on the works of other Fathers, many of which we presume to call unwarranted, and which certainly are not allowed by Episcopalians.

We take the liberty therefore, of *restoring the works of Ignatius to their usual and proper place*, early in the second century; for we have either refuted or neutralized every substantial argument Dr. W. has brought against them. At this date we find records of bishops, presbyters and deacons, so numerous as to have induced non-episcopalians to leave no stone unturned to accomplish the obliteration of these records—yet thus far in vain. At this date, it is declared—we select those passages only which both speak of the episcopal order, and so speak of it as to show the inferiority of presbyters—"there is but one flesh of our Lord Jesus Christ; and one cup in the unity of his blood; one altar; as also there is one Bishop, together with *his* Presbytery, and the Deacons, my fellow-servants——it becomes every one of you, *especially the Presbyters*, to refresh the Bishop——it will become you not to use your Bishop too familiarly upon the account of his youth; but to yield all reverence to him according to the power of God the Father; *as* also I perceive that *your holy Presbyters do*—it will become you to run together according to the will of the Bishop: for *your famous Presbytery*, worthy of God, *is fitted as exactly to the Bishop*, as the strings are to the harp—the other neighbouring churches have sent [messengers to Ignatius' Church at Antioch] some Bishops, some Priests and Deacons."† These are a few specimens of what Ignatius has written on the subject; and while we are astonished that those who are predetermined not to agree with him say boldly, he means parochial episcopacy, we see almost without surprise, considering the infirmity of our common nature, the more daring boldness which goes for the whole, and says, his epistles are "lost"—these are not genuine. They are full of episcopacy, it is argued, of which there are no traces in the second century, and *therefore* they cannot be allowed so early a date. You beg the question, we answer; we show you bishops, priests and deacons in Scripture, and in Clement of Rome; and therefore that quality of these epistles is no reason for degrading them to the third or fourth century.

How this view of the subject is to be eluded, we know not. And therefore we repeat, that the hinge of Dr. Wilson's book is—the reception or the rejection of the epistles of Ignatius. Rejected they cannot be, as we have proved, for any or all the reasons adduced by our author, and therefore they stand as firm as they did before he wrote. Receive them however as the productions of Ignatius, and restore them to their proper chronological place, and the main controversy concerning episcopacy proper, may be regarded as the same with the one on which the public is now pronouncing opinion, that between Dr. Miller on the one side, and Drs. Bowden and Cooke, with the smaller pieces in the 'Works on Episcopacy,' on the other.

With the public opinion thus gradually collecting, episcopalians have thus far no reason to be dissatisfied. Have they not ample reason to be abundantly pleased with it?

Here then we regard our business with Dr. W.'s book as accomplished. But, rather than conclude abruptly, we will proceed to two or three more of the Fathers.

The quotation from Papias only shows that he called the apostles "presbyters" or elders—which amounts to nothing—the word being used as indiscriminately as 'clergy.' Eusebius, who has preserved the fragment from Papias, employs it in this sense. St. Peter calls himself an elder, and so does St. John; but this is no better proof that they held no higher an ordinary office than presbyters did, than that they held no extraordinary station, superior to the clergy generally.

If Dr. W. alleges that this appellation did not disprove their extraordinary claims, we may equally allege that it disproves not their pre-eminence in the ordinary and permanent grade of apostle bishops.

It was well said by Dr. Bowden, that nothing to the purpose was to be found in Justin Martyr. Yet Dr. Wilson gives two quotations, both in nearly the same words, to show that the only officers in a primitive Christian Church were the president προεστως, and the deacons διακονοι. The former he would ingeniously transmute into 'presiding presbyter.' But it means simply, as a participle, 'presiding man,' and used substantively, 'president.' It is applied by Justin to the principal officiator in public worship and the administration of the eucharist, and may therefore mean either a bishop or a presbyter; as indeed διακονοι may be rendered either ministers or deacons. Justin was not writing of church government or ordination, about which those for whom his Apology was intended would care little, but of the Christian practices, observances, and doctrines, which affected the people at large, and concerning which the heathen authorities were jealous—as Pliny also did in his letter to Trajan. The appeal, therefore, to this Christian writer is of no value either way.

Hegesippus speaks of being "in company with many bishops," of "Primus' acting as bishop of Corinth," and of Simeon "chosen bishop" of Jerusalem after James the Just: the fragments containing these expressions are preserved by Eusebius. But, says Dr. W., by bishop he meant presbyter, or the presiding presbyter. Not so, we reply: the passages stand on the authority of Eusebius, and must signify what Eusebius intended they should, or else be given up. Now that, when Eusebius wrote, the word bishop meant the highest of three grades of officers, no one doubts, whose opinion is worthy of notice. The alternative then is, that Hegesippus gives his testimony to bishops proper, or that Eusebius has falsified in quoting from him: and the latter hypothesis is, we think, quite disproportionate to the exigency.

With Irenæus, our notice of the authorities claimed by Dr. W. must conclude. His main argument in construing the quotations from this father is, that the word presbyter is used for bishop in some cases, and that *therefore* the bishops of Irenæus were no more than presbyters—the old fallacy (that of sticking to mere names) so common to our opponents; which disregards the obvious assertion of Hilary, that every bishop is a presbyter, but every presbyter is not a bishop; just as every high priest was a priest, but not every priest a high priest; and as the Roman emperor was a king, but kings Herod, Archelaus and Agrippa were not emperors. This argument therefore, the intermingling of the names of office, proves nothing. It is further to be remarked, that Irenæus, in all the extracts from him contained in works on the episcopal controversy, has regard chiefly to the preservation of certain traditions by succession, as opposed to heretical traditions—the succession alluded to being both scriptural and oral—and that the subject of the ministerial office is in these extracts but a collateral one: and, as in the maintenance of these traditions, bishops had a pre-eminence very inferior to that which they exercised officially, there was less necessity to be particular concerning their official titles. Yet of these persons, bishops distinctively, and presbyters inclusively, only one is named by Irenæus as "presiding" or "governing" in each church, even in so large a city as Rome: a system which has no parallel in any Presbyterian Church we ever heard of. And these single officers, permanently presiding, were "ordained by the apostles," and to them "the apostles delivered up their own place of government," says Irenæus: and what is this but apostolical episcopacy, in the proper sense? How clear is a straight forward view of a subject! And how easy is it, by raising a mist of words, to make all seem obscure!—thus—William IV. is a prince, and the royal dukes are princes: *therefore* William is no more than *primus inter pares!*

We take our leave of the book before us, in the full confidence that it is now shown to be powerless against episcopalians—and that done, we decline a further dissection of it, leaving it to abler defenders of our cause. We have attempted no line of argument founded on deep scholarship—had that appeared necessary, some abler pen would have been invited to the task. But it was not necessary. The work was so obviously open to refutation, that we have been perfectly confident the literary strength of the author must fall even under our weakness.

If our readers think we have not deceived ourselves in this expectation, we hope they will recollect it is because episcopacy is too mighty to succumb to even gigantic assailants.

P. S. We have almost exceeded our fair limits, in these remarks on part of Dr. Wilson's book. In some future number we may notice his "Liturgical Considerations."

MISSIONS.

DOMESTIC.

FLORIDA.

TALLAHASSEE.

The Rev. Mr. Bragg closed his engagement with the Society, as its missionary to Tallahassee, in Dec. 1832. In his last report, he stated that the prospects of the church at this place were more encouraging than had been the case at any former time. Although no church edifice has been erected for Episcopal worship, yet a considerable sum has been subscribed for the purpose, and there is a probability of the amount being further increased.

The Committee are encouraged to believe that they will soon obtain the services of a successor to Mr. Bragg. A clergyman at present officiating in the Diocese of Virginia, has signified his willingness to remove to Tallahassee, and the Committee are daily expecting from the Bishop of Virginia, the testimonial in his behalf required by the By-Laws.

Should the Committee succeed in obtaining the services of two clergymen for Middle Florida, the whole time of the individual before alluded to, will be given to St. John's parish, (Tallahassee,) and his entire support will be provided for by the vestry of that church. But if the Committee fail in their efforts to this end, his ministrations will be divided between the congregations at Tallahassee, Quincy, Old Virginia, and New Virginia.

ST. AUGUSTINE.

At the commencement of the present month, an application was received from the vestry of the church of St. Augustine, for the services of a missionary. The annexed extracts are from the letter addressed to the Executive Committee upon this subject:

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* Hermas says of ministers, and perhaps others—"Whosoever shall do on this wise are honored with the Lord, and their place is *among the angels*, if they shall continue to obey the Lord even unto the end." (Simil. ix. c. 27.)

† Barnabas enjoins—"Thou shalt be subject unto the Lord, and to inferior masters as to the representatives of God, in fear and reverence." (c. 19.)

* "Blood of God," quoted by Dr. W., is given by Archbishop Wake, "blood of Christ." Supposing Dr. W.'s reading correct, it is justified by Acts xx. 28.

† 1 Tim. i. 1; Tit. ii. 13; iii. 4; 2 Pet. i. 1. See Bishop Middleton on all the references.

* Cotelerius also inserts in the margin 'præpon. νοειν.'

† It is commonly alleged that the epistle of Ignatius to the Romans differs from the other six in containing nothing that relates to episcopacy. But this is a mistake. He calls himself, (c. 2,) "the bishop τον επισκοπον of Syria," meaning, of Antioch: and he says, (c. 9,) "Remember in your prayers the Church of Syria, (Antioch,) which now enjoys God for its shepherd ποιμενι instead of me: let Jesus Christ only oversee it, επισκοπησῃ, and your charity"—i. e. let Jesus Christ be its bishop. What Ignatius meant by a bishop is abundantly evident from the quotations we have given. Besides; on the presbyterian theory, one of the presbyters there, or all of them as a body, would naturally exercise the authority which Ignatius had held as a moderator, or presbyter-bishop, or presiding presbyter, as soon as he was torn from them, under an imperial sentence of death: yet he intimates that his church had no 'episcopal shepherd' now, except its divine Head. His diocese was, in effect, vacant; its jurisdiction reverted, not to the prebytery, or to the church, but to the great "Apostle and High Priest, Christ Jesus;" nor would that jurisdiction return again from its heavenly Source, till a successor was raised to the chair of Ignatius. Such were this father's opinions concerning episcopacy, and concerning the scource of episcopal jurisdiction.

"We have already in St. Augustine a decent and respectable church edifice, so nearly completed, that, with some additions, which we are exerting ourselves speedily to accomplish, it will become both convenient and attractive as a place of public worship, and for the celebration of the holy services of our Church.

"We now confidently hope that this undertaking will be crowned with success, not merely in the completion of the edifice, but in the far more important establishment of the Episcopal Church permanently in this city.

"Speedily to effect this, it may become necessary to seek additional pecuniary aid from our Episcopal brethren in other parts. But that which is indispensable at the present time, and with which we respectfully and earnestly solicit the General Society to supply us, is an intelligent pastoral teacher. We are yet too few and limited in means, while our church is still unfinished, to employ and pay a clergyman to reside among us. Yet a worthy clergyman would be invaluable here, that those who now belong to us may be instructed and kept together, that those by the way-side may be gathered in, and that the church may be so prospered, that hereafter we may be relieved from the necessity of looking abroad for assistance.

"We have annually resorting to this place, celebrated for its salubrious climate, hundreds of invalids from the middle and northern States. Many of these persons belong to our Church, and, suffering and lingering under pulmonary complaints, are in a situation to make the consolations of religion and the services of the Church to which they belong, most desirable. But of these, as we are now situated, they are altogether deprived."

The Executive Committee have appropriated $250, with the usual outfit, to aid in the support of a clergyman at this station.

PENSACOLA.

In November, 1832, a letter was received from an officer of the church at Pensacola, announcing the unpleasant intelligence, that the court had awarded judgments against the church edifice, erected under the auspices of the Society, to the amount of $2,217. The Board have however the satisfaction of stating, that the Executive Committee have succeeded in staying the execution for the present, and are assured that if the sum of $1,650, with interest from Nov. 1, be paid on or before the 15th of October next, the church will be released from its embarrassing circumstances.

As a means of promoting the prosperity of the church at Pensacola, the Committee have appropriated $300 for one year, to aid in the support of a clergyman there. And by a letter recently received from Pensacola, we learn that, in consequence of this movement, the vestry has been newly organized, and the affairs of the church there begin to brighten. The congregation has received a late accession of four large families, and the general cry among the people is, "We must have a minister of our own faith."

SUNDAY SCHOOLS.

ANNUAL MEETING OF THE BOARD OF MANAGERS OF THE GEN. PROT. EPISC. SUNDAY SCHOOL UNION.

Press Buildings, New-York, June 27, 1833.

The Board of Managers of the General Protestant Episcopal Sunday School Union held its seventh annual meeting at 8 o'clock, P. M.

Present, the Right Rev. Henry U. Onderdonk, D. D., Assistant Bishop of Pennsylvania, presiding.—The Right Rev. George W. Doane, Bishop of New-Jersey; Rev. Dr. Lyell; Rev. Dr. Montgomery, of Philadelphia; Rev. Dr. Kemper, of Connecticut; Rev. Thomas Breintnall; Rev. Wm. R. Whittingham; Rev. Francis H. Cuming; Rev. Mr. James, of Philadelphia; Messrs. Floyd Smith; N. B. Holmes; C. Keeler; and J. W. Ingraham, of Boston.

The meeting was opened with prayers by the Chairman.

On motion, Resolved, That Mr. Edward N. Mead, of the General Theological Seminary, Secretary *pro tempore* of the Executive Committee, act as Secretary for this meeting.

The minutes of the last meeting of the Board, held Oct. 13, 1832, were then read and approved.

On motion, "Resolved, That all clergymen of the Protestant Episcopal Church, having schools in connexion with this Union, be admitted to the present session of this Board, with power to deliver their sentiments upon any subject that may come before it."

The report of the Executive Committee for the last year was then read by Mr. Smith.

On motion of the Rev. Dr. Lyell, "Resolved, That the report just read be accepted and published under the direction of the Executive Committee."

The Rt. Rev. Henry U. Onderdonk having retired, the Rt. Rev. George W. Doane presided during the remainder of the session.

On motion of the Rev. Francis H. Cuming, "Resolved, That this Board deprecate the necessity which has led the Executive Committee to discontinue 'The Family Visiter and Sunday School Magazine,' and that this Board, impressed with a sense of the importance of some Sunday School organ of communication, authorize the Executive Committee to adopt such measures as they may deem necessary for the re-establishment of some such organ, provided it involve not this Board in any serious debt."

On motion of the Rev. Dr. Kemper, "Resolved, That this Board approve of the act of the Executive Committee in the appointment of an editor and agent, at a competent salary: and now confide it, as an especial duty to be performed by the Committee, that they proceed with all convenient despatch in the publication of such Books of Instruction, as are yet required to complete our system in its higher departments; to the preparation and publication of Library Books; and to the best means of augmenting the resources of the Institution in such way as to meet the increased expenses which will necessarily occur hereafter."

On motion of the Rev. Mr. Breintnall, "Resolved, That this Board entertain a high sense of the value of the services of the late Agent and Editor, the Rev. John V. Van Ingen; and do hereby tender him their most cordial acknowledgments for the same, and beg to assure him of the heart-felt interest they will ever take in the recovery of his health, and the future happiness and comfort of himself and family."

On motion, "Resolved, That the Executive Committee be and are hereby invested with full powers to act in all matters within the control of this Board until the next meeting thereof."

The Rev. Dr. Montgomery, of Philadelphia, presented a copy of a resolution passed by the Diocesan Sunday School Society of Pennsylvania, auxiliary to this Union, in relation to devising some measures "to secure *unity of action* throughout the Episcopal Church in the Sunday School cause."

Whereupon, on motion of the Rt. Rev. Bishop Doane, the following preamble and resolution were adopted, viz.

"Whereas, the plan or system of instruction recommended by this Board for the Schools in connexion with this Union, does not generally prevail, therefore,

"Resolved, That a committee of three be appointed from this Board to consider how far a plan or system of instruction for the Schools in connexion with this Union is practicable and expedient: and as the result of their inquiries, if deemed practicable and expedient, to report a plan or system of instruction at the next meeting of this Board."

Mr. Floyd Smith thereupon nominated the Rt. Rev. Chairman, Bishop Doane, as the chairman of that committee, which was unanimously agreed to.

The other members of the committee, appointed by the Chairman, were the Rev. Dr. Kemper, of Connecticut, and Mr. Floyd Smith.

On motion of Mr. Floyd Smith, "Resolved, That the communication from the Diocesan Sunday School Society of Pennsylvania, be referred to the same committee."

It was further, on motion of the Rev. Wm. R. Whittingham, "Resolved, That the 'unity of action' contemplated by the resolution of the Diocesan Sunday School Society of Pennsylvania, now communicated to this Board, is highly desirable, and in the opinion of this Board must be expected only from a general, hearty and conscientious engagement in the support of Sunday Schools by the clergy, the parishes, and the dioceses of the Church."

On motion, "Resolved, That the Secretary be requested to notify each member of this Board, by a written or printed notice, of all future meetings thereof."

On motion of Mr. J. W. Ingraham, "Resolved, That at the next annual meeting of this Board a sermon be preached on the evening of the anniversary; and that on the following evening a public meeting be held under the direction of the Executive Committee for the promotion of the interests of this Union."

On motion, Resolved, That this Board now proceed to elect an Executive Committee for the ensuing year.

The Chair appointed the Rev. Dr. Kemper as teller.

On counting the ballots the following persons were declared to be unanimously elected, viz.

The Rev. Thos. Lyell, D. D., Rev. Jonathan M. Wainwright, D. D., Rev. Wm. Creighton, D. D., Rev. Henry Anthon, D. D., Rev. Thos. Breintnall, Rev. William R. Whittingham, Rev. Francis H. Cuming, Messrs. Nathaniel B. Holmes, Charles Keeler, George C. Morgan, Floyd Smith, and Henry J. Seaman.

The Rev. Francis H. Cuming was elected Secretary of the Board of Managers for the ensuing year.

On motion of Rev. W. R. Whittingham, "Resolved, That the Agent of this Union be requested, under the direction of the Executive Committee, to visit the different portions of the Church for the purpose of exciting and increasing an interest in the Sunday School cause, and promoting the objects of this Union."

On motion, Resolved, That the proceedings of the meeting be published in the Churchman.

Attest, Edward N. Mead,
Secretary pro tem.

COMMUNICATIONS.

For the Churchman.

"THE PHILOSOPHY OF COLERIDGE."

Mr. Editor,—In your papers of June 1st and 8th, I notice some remarks under this head, by a correspondent, over the signature of M. I beg to say a few words on the subject.

The objections to "this philosophy" are, 1. That in Germany, which is said to be its 'birthplace and cradle,' it has produced infidelity.—2. In England "it has recently become the patron of the wildest fanaticism which Protestant Christendom has ever exhibited;" and, therefore, M. demands to "be satisfied, that this philosophy has renounced all connexion with heretics and blasphemers, and that fanaticism and mysticism, infidelity and atheism are not, as they are reputed to be in the countries where they dwell, his legitimate and acknowledged offspring." Yet your correspondent M. is a "fervent admirer" of Mr. Coleridge, who stands as the symbol of this philosophy, "few more so, and *none more ready to give him unquestioned credit for sincere piety.*" That must be a singular philosophy, or M. must be a singular logician, which attracts "one of the great names of living genius," and to his "lofty and far-seeing intellect" stands associated with his purest religious sentiments, and is really connected, in his own view, with that "sincere piety" for which he has "unquestioned credit;" and at the same time is "reputed" to produce, "as its legitimate and acknowledged offspring, fanaticism, mysticism, infidelity and atheism"!!! M. may console himself in regard to its ultimate progress, that a kingdom divided against itself cannot stand.

But as to the origin of "this philosophy." M. tells us its "birthplace and cradle" was Germany, and that it is "an English offset from a German root." Mr. Coleridge says, of what I have considered one of its most *fundamental principles*, that it was "first promulgated by Heraclitus, 2000 years afterward republished, and made the foundation both of logic, of physics and of metaphysics, by Giordano Bruno." A principle, in which is grounded logic, physics and metaphysics, must needs be fundamental; and, as stated by Mr. C. himself, it no more comes from Kant, or Fichte, or Shelling, than it does from Locke or Paley. The other peculiarities of the philosophy of Coleridge may be found, more or less, even in terms, in the writings of Archbishop Leighton, Dr. Cudworth, Henry More, John Milton, and in most of the stars of "serenest brilliance," that adorn the galaxy of English literature.

Your correspondent M. is as wide from facts concerning the "first fruits" of this philosophy in England, as concerning its origin. Its first fruits are the poetry, and the prose, which M. so much and so justly admires in Mr. C.'s own writings. A kindred growth is the poetry of Mr. Wordsworth; of whom it may be said, that the English language has not been written with such severe purity and such chaste and serene beauty since the days of Milton. These are the first fruits which literature offers on the altar of "this philosophy." The destruction of the French continental system, and the grand and wide-reaching plans of George Canning, which the subsequent reign of fear, not of terror, in the councils of England, abandoned, are the first fruits which politics has offered on the altar of "this philosophy." The prostrate systems of Paley and of Locke, as founding moral obligation in expediency, and in knowledge derived from the senses, are the first fruits which morals offers up on the altar of "this philosophy;" while it insists that the fire which shall burn that which is worthy to be burned, and purify that which is worthy to be purified, *descends only from heaven.*

I have mentioned the name of Locke, and as Mr. C.'s philosophy is accused of infidel tendencies, I beg to state as matter of fact, that Locke's essay on the "Reasonableness of Christianity" was the entering wedge of Unitarianism into this country, and was among the very first books published to sap the foundation of religious belief in certain minds;—that Crousaz's Logic, which was only Locke's philosophy, put into the form of logic, was the book which sapped the foundation of religious belief in Switzerland, and led, with other speculations from the *same source*, to as great extent to the reckless infidelity and atheism of France, Gibbon and Dugald Stewart being witnesses;—and that Godwin, Shelley, Owen, and the whole knot of modern English infidels regard Locke's writings as the great arsenal from which to draw their best weapons. The class of writers, who affirm that belief is the result of evidence, and that evidence is such testimony as we obtain through the senses; or who say, all our knowledge is derived from sensation and reflection upon our sensations, and all our belief springs from such knowledge, and therefore no man is any more responsible for his belief than for his sensations,—all this class claim Mr. Locke as their champion. And if the generally received interpretation of Mr. Locke's opinions is correct, he is their champion. But I am straying from my object.

We are told by M. "that the alarming tendency of this philosophy (Mr. C.'s) is to quietism and contemplative error." Then again, "It is the patron of the wildest fanaticism which Protestant Christendom has ever exhibited." And then again, we "have a fair sample of what the harvest will be in the first-fruits it has already offered—from the patronage it has afforded to this new miracle of the 'gift of tongues.'" I do not comprehend, Mr. Editor, all this. The "*alarming* tendency" of the philosophy is to quitude and contemplation; the first fruit is, that it screams out in the "wildest fanaticism," or is at least its patron! Whatever sins may lie at the door of Rev. Mr. Campbell of the Row, or of Thos. Erskine, Esq., or of the McDonalds of Port Glasgow, among whom the "gift of tongues" took its rise, and who are all Scotchmen of the purest water, that of having studied or having been acquainted with Mr. C.'s philosophy is not one. But Mr. Irving is acquainted with Mr. C., and acknowledges himself indebted to Mr. C. for many thoughts, as M. told us some time since. But Mr. C. has told the public that he had no fellowship with Mr. I.'s denunciations, that he had no belief in his prophetical dreams; and, we happen to know, that he has no agreement with him on the subject of the incarnation of the Saviour. And if he did, what has that to do with his philosophy? But Mr. C. patronizes the "gift of tongues," says M. Mr. C. believes that the Scottish Church, as a whole, are afraid to preach the truth boldly and fearlessly as contained in their catechisms; and he believes that the English Church have adopted the doctrine of expediency, and instead of holding fast the truth, with meekness and fear, they succumb to the times. And he thinks, as the spirit of piety returns, it will find itself so met by fear on the one hand, and by expediency on the other, that it will turn back upon itself, and cry unto God, and call upon the slumbering energies within, until it breaks forth by signs and wonders, according to the oddities and peculiarities of individual minds of strong passions and fearless energy. This is about the length and breadth of Mr. C.'s "patronage" of the gift of tongues. But what has this to do, even if he goes much farther, and is the wildest of the wild, what has it to do with proving or disproving "this philosophy?" The "philosophy" stands on its own foundation, and is to be received because itself is true, or rejected because itself is false. The man who believes thus and so because Coleridge does, may learn from his master that his opinions are "like clouds sailing under clouds; the shadow of a shade," and instead of finding his approbation, will only meet with his censure and pity.

It is beneath the dignity of any man, certainly beneath the philosophical dignity of a professed scholar, to attack and denounce a system of philosophy, as containing the seeds of all evil, without stating with accuracy, what the principles of that system are, as held and defended by the man through whom the attack is made. And however it may be in favor of his charity, it is not much in favor of his discrimination, to "give unquestioned credit for sincere piety" to a man whose principles produce, as their "legitimate and acknowledged offspring, fanaticism, mysticism, infidelity and atheism;" and which lead him to keep "connexion with heretics and blasphemers." Still, if M. will give us the "ready proofs of these well-weighed assertions" of the consequences of Mr. Coleridge's philosophy, he will do the public a valuable service. And with expressing the hope that, if he attempts this, he will keep clear of that class of persons whom Cicero censures, as those, *qui damnant quod non intelligant*, I would commit the matter to his careful investigation.

Z.*

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* Not the "Z." who writes the "Extension of the Church."—*Ed.*

For the Churchman.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Mr. Editor,—Having examined, with some degree of care, the proceedings of the Board of Directors of the above Society, I regret that I have not been able to discover any definite information touching the following particulars, and I would, therefore, beg leave through the medium of your columns, respectfully to ask from the Executive Committee additional lights upon a subject which is, certainly, of no ordinary interest to the friends and supporters of this Institution.

1. What is the amount of the contingent expenses of the Society for the past year?
2. What salaries do the Secretary and General Agent of the Board respectively receive?
3. What stipends are allowed to the missionaries in the employ of the Society?

An Episcopalian.

For the Churchman.

COMMENCEMENT OF THE GENERAL THEOLOGICAL SEMINARY.

Mr. Editor,—In addressing to you a communication on this subject, it is not my purpose to award to the young gentlemen who were recently graduated the praise they richly merited: that duty I leave for more competent hands. My design is to find fault; yes, Sir, do not be alarmed, to find fault with the arrangement which placed the celebration at St. Peter's Chapel. I am aware that it is urged that that is the proper place because it is the Seminary Church, and the students and professors reside in the vicinity; that when the commencements were held in St. John's Chapel, they were not fully attended; and that comparative retirement is better suited to the feelings of the graduates who are the parties most deeply interested. But, however satisfactory these arguments may be to those who fixed the celebration in the suburbs of the city, they are considered fallacious by a large portion of the Church whose property that Seminary is.

With a view of calling the attention of the proper individuals to this subject, I will briefly state some facts and suggestions that occur to my mind, and the better to do this, will consider the arguments that have been adduced in favor of the present location of the commencement.

Were St. Peter's Chapel, in the heart of the city it *would be* the proper place; but only then. Whether is it easier for the faculty and students to come into the city, or for a whole congregation to go out of it to meet them? It is in vain to urge that the principal actors in the events of the day have a right to choose what place they please; that right is denied. The Seminary is the property of the Church, and its annual commencement is to promote her good and extend her influence, by creating in the minds of her members an interest in this most important of her institutions. Is this, permit me to ask, obtained by fixing the exercises in a remote corner of our city, subjecting those who do attend to the expense of a conveyance thither, or to the fatigues of a long walk that renders them unfit for enjoyment when they arrive? Is this end answered where hundreds of our fellow Churchmen are prevented from being present by the greatness of the distance, or are compelled to leave in consequence of the small extent of the premises?

Here, I presume, I shall be met with the argument, that if the commencement were held in the heart of the city, and in a larger edifice, the attendants and interest would not be proportionally increased. But, Sir, those who urge it are forgetful that times have changed, and, that more interest is taken in our Church institutions, than was manifested a few years ago. But admitting that the state of things had not altered, the evil complained of, viz. a thinly-attended church, could be easily remedied. What is it that makes so many anxious to attend our College commencements? Not, surely, because they are more interesting than those of the Seminary! No, Sir: but the College issues tickets; these are widely disseminated; all esteem it a favor to get them; and almost every person who obtains one goes. Now, what is to prevent our Seminary from pursuing the same course? I wonder, Sir, and regret, that it has not been followed, for sure I am if tickets had been printed and given to the clergymen of the city, and other conspicuous friends of the institution for distribution, that St. John's Chapel would have found as much difficulty in containing the auditors at the last commencement as did St. Peter's.

I trust that my motives are understood: these remarks have not been made to gratify a censorious disposition: my only object has been to promote the prosperity of the institution, and through it that of the Church: and most devoutly do I hope not only that I may witness the next celebration of the commencement in a more suitable place, but also that I may be blessed a sight of some of the happy consequences that are sure to follow.

D.

Seminary, July 2, 1833.

Mr. Editor,—You will oblige me, and probably do a service to some students of divinity, who intend to enter the Seminary next session, by giving a place in the Churchman to the annexed resolution of the Board of Trustees, passed at their meeting in October, 1832. As the resolution applies indiscriminately to all applicants, and will be strictly enforced by the Faculty, it is respectfully requested of the Rev. Clergy to communicate the information to the candidates for admission within their respective parishes. Candidates are also reminded that the required examination is *grammatical*, and, as it is a very moderate substitute for an examination in classical Greek, *thorough* preparation is expected.

Sam. H. Turner.

Resolution.

"All candidates for admission into the Seminary shall be required to stand a satisfactory examination on the Greek Grammar, and on the Gospels, and the Acts of the Apostles, with a view to ascertaining their fitness to pursue a critical and exegetical course of study in the New Testament."

For the Churchman.

Newburgh, June 17, 1833.

Rev. and dear Sir,—I take the opportunity of returning you my thanks for the important aid which you have given the cause of the General Missionary Society in my parish. It has long been my wish to bring the objects of the Society distinctly before my people, being fully persuaded that if they are better understood, they will be more amply supported. The history which you gave us of the past and present operations of the Society, and of its expectations for the future, has had a tendency to bring the subject to the understandings of the people, as a matter of duty, and to enlist their feelings in its behalf. Although the collection was small yesterday, having been made under unfavorable circumstances, yet I trust the seed has been sown, which will hereafter bring forth an abundant harvest. I am confident that if the same course could be pursued in every parish, that we should no longer have cause to complain of a feeble support to the Missionary cause. The members of the Church would be induced, as in duty bound, to exert their strength in the cause of God, and of his Church: the means of the Domestic and Foreign Missionary Society would be ample; and the contributors to the cause would in the blessings which repaid them, realize the truth, that "it is more blessed to give than to receive." That you may go on and prosper, in the labor of love in which you are engaged, is the sincere prayer of your friend and brother,

John Brown.

THE CHURCHMAN.

SATURDAY, JULY 6, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper.

Visitation of the Diocese of New-Jersey.—Bishop Doane proposes, by Divine permission, to complete what remains of the *second* visitation of his Diocese, in the following order:—7, (Sunday,) St. Peter's Church, Perth-Amboy; 14, (Sunday,) Christ Church, Newton; 15, St. John's Church, Johnsonburgh; 16, St. Luke's Church, Hope; 17, St. James' Church, Knowlton; 18, Belvidere; 19, Harmony; 21, (Sunday,) St. Thomas' Church, Alexandria; 25, St. John's Church, Chew's Landing; 26, St. Thomas' Church, Glassborough; 27, St. Stephen's Church, Mullica Hill; 28, (Sunday,) Trinity Church, Swedesborough, and St. Peter's Church, Berkeley.

Correction.—Reliance on some of the daily papers led us into an error, last Saturday. The clerical brother lately deceased in South-Carolina, is not the Rev. *Allston* Gibbes, but the Rev. *Henry* Gibbes.

While speaking of errors, we may as well observe, that in the number before last, our printer said something about Archibald Usher. There may have been many writers of that name, for aught we know; but the Usher, the great and good Archbishop of Armagh, whose works Dr. Elrington is publishing, wrote his name *James*, or, as the learned world best know him, Jacobus Armachanus.

Green Bay Mission.—The conductors need a supply of shoes—strong, cow-hide shoes, assorted sizes, before winter, for the Indian children. Will none of our readers send them some?

Sunday School Union.—Our readers will find the Proceedings of the Board of Managers of this institution, at their late annual meeting, in another column. We hope to give an abstract of the report of the Executive Committee in our next.

General Theological Seminary.—The doings of the week ending with last Sunday were fraught with interest, and, we trust, important bearing on the prosperity of the Church. "The signs of the times," as the Rev. Professor McVickar has most eloquently proved in the discourse which he has been preaching in behalf of the Seminary, and, we are glad to find, at the request of its Trustees, is going to publish, that it may do, as it must, much and lasting good—"the signs of the times" direct the attention of all lovers of religion to the education of the forthcoming succession of clergymen, as of immense importance to the well-being of society and all the interests, temporal and spiritual, of man; and especially do they point out to Episcopalians the Seminary of their Church as that one among its institutions which of all others, in the present juncture, has paramount claims to efficient support. To find it richly deserving that support, not only for its ends, but by its character; and to observe indications, neither few nor slight, of increasing disposition to render such support; is truly gratifying. Such gratification we have derived from the transactions of the past few days.

The Annual Meeting of the Board of Trustees took place on Tuesday morning, the 25th ult.; when Bishops H. U. Onderdonk, B. T. Onderdonk, and Doane, and 17 clerical and 7 lay trustees convened. The Rev. Dr. Wainwright was re-elected Secretary.

Bishop Doane, Rev. Drs. Wheaton and Montgomery, and Messrs. Harrison and F. Smith were appointed a committee on the general state of the Institution.

Bishop Doane, the Rev. Drs. Beasley and Hawks, and the Rev. Messrs. Rodney and Bayard were appointed examining committee.

A communication making proposals for the improvement of the property of the Seminary next the river was received, and referred to a select committee.

Resolutions providing for the occupation of the grounds adjoining the Seminary as a garden, under care of the students, were introduced and referred.

A committee was appointed to report on the expediency of allowing to beneficiaries the full amount of proceeds received by the Treasurer on their respective scholarships, instead of limiting the payments on the scholarships to a specified sum as heretofore.

At an adjourned meeting held at 2 P. M., a report was received from the Rev. Dr. Turner, as Dean of the Faculty, relative to the condition of the building.

The Finance Committee reported the annual expenditure at $5000, being an excess over the funded income of $1400. A slight increase in this excess of expenditures is accounted for by necessary repairs laid out upon the building. Donations and collections since June 26th, 1832, $1563, of which amount $1301 had been collected in the Diocese of New-York. "The Committee deem the churches in the northern and western parts of this Diocese to be entitled to great praise for the readiness they have evinced to contribute." Perseverance in the plans prosecuting by New-York and South-Carolina "will, it is hoped, *prevent any further diminution of the capital.*" Mrs. Phœbe Warren, of Troy, has contributed $500 to raise the scholarship founded by her late husband, Eliakim Warren, Esq., from $2000 to $2500.

Reports were received from the Faculty, and from the Library Committee, which shall be given in our next.

A committee was appointed to ascertain and report collections made in aid of the funds of the Institution, and further measures necessary to supply the deficiency of its income.

A committee of five was appointed "to inquire into the practicability and expediency of making some adequate provision by the Board for the literary preparation of those who may design entering the ministry of the Church." Bishop Doane, the Rev. Drs. Montgomery, Wheaton, and Beasley, and Mr. Harison were appointed on this committee.

The Standing Committee were directed to take measures for the better preservation of the library.

It was Resolved, "That whenever libraries are provided by scholarship societies, or otherwise, for the use of beneficiaries, the Standing Committee shall have power in their discretion to assign to the beneficiary entitled to the use of such a library, the permanent use of a room in the Seminary in which the library may be deposited."

At an adjourned meeting on the 26th, Bishops Brownell and Hopkins, and two more clerical and two more lay trustees were present.

A communication from Grace Church Education Society, New-York, reported the amount of its funds as $1490 35; being an increase of $1150 since the last report. The Society will commence the support of a scholar in the Seminary in October next.

A communication was received from Edward A. Newton, Esq., proposing the transfer of a scholarship from the American Education Society to the Seminary; to which that Society had consented. It was accepted, with thanks.

A communication from Mrs. Anthon, reported the subscription of $136 50, and 80 volumes of books, by the ladies of St. John's Chapel, New-York, for the purpose of furnishing a room and providing a library for a beneficiary, and requested the assignment of a room. It was referred to the Standing Committee, under the resolution given above.

The thanks of the Board were voted to the Rev. Dr. McVickar for his sermon in behalf of the institution, and a copy was requested for publication. It is now in press.

On the report of the Committee on the subject, a resolution was adopted, instructing the Standing Committee to provide means of bodily exercise for the students.

The Committee on the subject, reported unfavorably to any change in the mode of paying beneficiaries, for sufficient reasons, and their report was agreed to.

At an adjourned meeting on the 27th, the following resolution was passed:—

"Resolved, That the Board has heard with great satisfaction of the Society of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, and recognising in it an efficient means of promoting the interests of the Seminary, as well as of cementing the members of the Society in the bonds of a sacred and enduring friendship, the Board of Trustees hereby express their favorable regards and wishes in its behalf, and commend it, under the blessing of God, to the zealous support and co-operation of all the alumni of this Seminary."

The Committee on the state of the Seminary presented a report. With other interesting information, they state that

"The Committee cannot forbear to express their gratification at finding, in their visit to the rooms, the very valuable library deposited, in one of them, by the Scholarship Society of St. Thomas' Church in this city, for the use of the student who enjoys the benefit of their scholarship. And they hope that the time is not far distant when this generous example will be so far followed that by the bounty of parishes, individuals, and associations of individuals, the necessary class and text books, and books of reference will be furnished to every room.

"The Committee having made inquiry as to the expenses of residence at the Seminary, find them to be as follows:

Boarding for the session of nine months, at $7 50 per month, - - -	$67 50
Lights, - - - - - - -	4 50
Fuel, (two students occupying each room, it costs each,) - - - - -	8 25
	$80 25

"In the above estimate, washing is included. The expenses remaining to be defrayed by the student, are for clothes, travelling, and contingencies."

The Examining Committee reported their satisfaction with the examinations, and a communication was received from the Faculty, recommending the members of the senior class for testimonials, which it was accordingly voted to give them.

The report of the Committee on the proposals for the improvement of the Seminary property was received, and the erection of a bulkhead, therein recommended, authorized. The remainder of the proposals, being for filling in water lots, was referred to the Standing Committee, with power to grant leases for that purpose, for a term or terms not in the whole exceeding eighty-four years.

At an adjourned meeting, held on the 28th, the following resolution, having reference to the proposals disposed of in the preceding session, were adopted.

"Resolved, That this Board entertain a deep and grateful sense of the kind feeling and bountiful liberality toward this Institution evinced by Clement C. Moore, Esq., in the gratuitous proffer lately made by him of important pecuniary aid in the improvement of its real estate, upon conditions entirely acceptable to this Board.

"Resolved, That this new act of munificence on the part of Mr. Moore, already a distinguished benefactor to the Seminary, gives him a new claim to its gratitude, and that on its behalf the heartfelt thanks of this Board be conveyed to him by the Secretary."

The gratitude of the Board, for the legacy of the late George Lorillard, Esq., was expressed by vote.

A copy of Bishop Hopkins' commencement address was requested for publication, and the publication of future annual addresses made a standing rule.

The Committee on provision for the literary preparation of persons entering the Seminary, reported the following resolution, which was adopted:

"*Resolved*, That a Committee be appointed to inquire, and at the next meeting of this Board, to report, what has been done, is doing, and should be done, by the Church, to aid and ensure the thorough literary education of those who design to enter the Seminary."

Bishops B. T. Onderdonk and Doane, and Rev. Drs. Wheaton, Montgomery, and Wainwright, were appointed the Committee.

The Committee on the proceeds of collections, &c. presented a detailed report, which shall be given in our next.

The Committee on examinations presented the following highly interesting report:

"The Committee on the Examination of the Students have attended diligently to the very interesting and very important duty committed to them; they have felt, in the discharge of their office, almost unmingled satisfaction; and they are very happy in being able to bear, after the most careful investigation which the time permitted, their full and unqualified testimony to the ability and fidelity of the Professors, and, with scarcely an exception, to the diligence and proficiency of the students. These are not uttered, and they must not be received, as words of course. The Committee are convinced that the course of study in the Seminary is now administered with an efficiency which gives assurance to the Church, in regard to all who pursue it faithfully, of a learned ministry. They are heartily thankful to Almighty God, that, by his blessing on the work, so many young men are pursuing, to so great advantage, the studies requisite to their thorough accomplishment of the priests' office. They earnestly desire that, by the same blessing, the number, now so very far short of the necessities of the Church, may be constantly and rapidly increased. And they take leave to urge most affectionately, but most earnestly, upon all who are connected with the institution, either in the administration of its concerns, or in the enjoyment of its privileges, its great importance to the Church, and their consequent responsibility, in their several stations, to its divine Head.

"The Committee attended, on the first day, the examination of the Senior Class in systematic divinity. The course pursued by the professor was judicious and interesting, and the result in the highest degree satisfactory. The great doctrines of the Scriptures—the pre-existence and divinity of Christ—the personality and divinity of the Holy Ghost—the incarnation of the Saviour—his character and offices as the Messiah—the atonement for all sin made with His blood—the resurrection and its consequences—the natural state of man, as a fallen being—the doctrine of grace, and the rule of faith, were the principal subjects. The promptness and clearness with which the doctrine of the Scripture, as to these important topics, and others collateral and consequential, with the various objections to the received opinions, well stated, and sustained by a continual reference to the words of the inspired volume, gave evidence of such complete mastery of the subject, as will render the students, should they be admitted in divine providence to the sacred office for which they have thus prepared themselves, workmen that need not be ashamed, rightly dividing the word of truth. The Committee highly approve the plan of study adopted in this department, as pursuing subjects rather than books; and, in the very language of Scripture, rather than of human authors. The plan of salvation is thus presented, as it seems to have developed itself in the divine counsels; and, in simplicity, clearness and cogency, commends itself to man's acceptation as the wisdom and the power of God.

"The Senior Class were examined also in ecclesiastical history with the same professor. The period included in the present examination reached from the beginning of the fourth century, to the re-establishment of the Church in England, at the restoration of Charles II. The same comprehensive view of subjects, and the same graphic exhibition of them, was again observed, with great satisfaction, by the Committee. The conversion of Constantine—the prevalence of the Arian and subordinate heresies—the rise and growth of the Papal power—the revival of learning—the harbingers of the reformation—Wicliffe—Huss, and Jerome of Prague—Luther, in Germany—Calvin, at Geneva, and Cranmer, in England—commencing and carrying it on to its completion under Elizabeth and Edward VI.—the Puritans and the sects springing from them; and the subsequent events, to the period above named, passed rapidly and clearly before the Committee, and afforded satisfactory evidence of the intimate acquaintance with the whole subject to which the students had been brought.

"The examination of the Senior Class in the nature, ministry, and polity of the Church, did not take place, on account of the temporary indisposition of the right reverend Professor of that department. This is matter of regret, as a certain source of satisfaction to the Committee was thus lost to them; but neither they, the Board, nor the Church, can entertain the slightest doubt of the fulness and fidelity with which the department has been conducted.

"The Committee cannot allow the present opportunity to pass, without an expression of the very great satisfaction with which they listened to the dissertations read by the Senior Class, at the commencement this day. They were, without exception, compositions highly creditable to their authors and to the Seminary.

"The Middle Class were presented for examination in but a single subject—biblical learning and the interpretation of Scripture. It was easy to perceive, in the course of this examination, in what manner, and by what means, the previous class had been so thoroughly accomplished for the department of systematic divinity. The most accurate acquaintance with the sacred text, and with the whole body of criticism connected with it—a nice discrimination and distinct enunciation of the various shades of meaning, and of varying expositions of doctrine—a habit of logical analysis, eliciting, with precision and conclusiveness, the philosophy of the several results attained in interpretation—and, more than all, a thorough impregnation of every mind with the spirit of the Gospel, bringing all to bear upon that for which all Scripture was given—the restoration of lost man to the favor and image of GOD, rendered this, in its religious, quite as much as in its intellectual aspects, a most delightful exercise, and full of the best promise to the Church. If the young men go on as they have begun, carrying out in their future studies, and in their pastoral teachings, the results of the excellent instructions of their learned and faithful Professor, the Church will have good reason to rejoice in them, as mighty in the Scriptures, and the power of truth have free course for the breaking down of strong holds.

The Junior Class were examined in Hebrew by the Professor of that department, and manifested very great proficiency in that most important study. They had evidently, as indeed might well be expected from the well-known reputation of their Professor, been thoroughly and accurately taught, so far as they have gone, and have laid the ground work of solid and most essential acquisitions in this portion of sacred learning. The Committee could not but rejoice in the increasing interest and importance with which this subject is regarded in the Church. The time is approaching, if indeed it has not already come, when a familiar acquaintance with the elder portion of GOD's holy book will be as much expected in the clergy as with the later,—or rather, when it will be felt and owned, that without an accurate knowledge of the former, the latter cannot be accurately known. For the acceleration of this period, the Church, in addition to other weighty obligations, will owe very much to the Professor in this department.

The Junior Class were also examined by the Professor of Biblical Learning in portions of the Gospels and the Acts, and displayed, proportionately to the degree of their advancement, the same accurate acquaintance with the original language of the sacred writers, and the same skill in the application of the knowledge which they have acquired.

The Committee have thus hastily glanced at the several subjects in which the Classes were offered for examination. In all the departments, they repeat the declaration, they have been entirely satisfied with the evidence afforded of ability and fidelity on the part of the Professors, so far as the results have been submitted to their consideration.

The Committee respectfully suggest whether the proper purposes of an examination would not be better subserved, and the interests of the Institution promoted, by directing the Classes in future to be examined in all the studies which they have pursued during the year.

The Committee would have been glad to see on the part of the two younger Classes, some evidences of attention to composition. It is unnecessary here to enlarge on the importance of this exercise, and on the almost entire uselessness to the Church of the most profound learning without skill and efficiency in its practical application.

The Committee take the liberty to call the attention of the Board to the Chapter of the Statutes entitled "Of the Professors;" and most earnestly to recommend that the vacant Chairs be filled with all possible expedition. They are especially anxious, in regard to the department of "Pastoral Theology and Pulpit Eloquence," and would suggest the expediency, should it not be practicable to secure at present a permanent Professorship, of making a temporary provision.

In conclusion, the Committee congratulate the Trustees and the Church on the present position and prospects of the Seminary. Truly, GOD hath prospered the work which he put it into the hearts of his servants to commence. The blessing thus far vouchsafed, while it animates our prayers to him, should inspirit our efforts in his strength. In nothing more effectually than in our labors for the education of the Gospel ministry, can we exhibit our engagedness, and exert our energies in that sacred cause which bears for its motto and its theme—"For GOD, for the Church, for the salvation of souls!"

All which is respectfully submitted for the Committee,

G. W. DOANE, *Chairman.*

The following resolution was adopted:—

"Resolved, That in furtherance of the suggestion of the Committee on the examination of the students, the Standing Committee be directed to provide as far as practicable for more frequent exercises among the students of the Seminary, in composition and declamation, and for their further instruction in Pulpit Eloquence, and Pastoral Theology, and in Ecclesiastical History."

The officers and committees of the last year were re-elected, and the Board then finally adjourned.

THE COMMENCEMENT of the Seminary was held on Friday morning, in St. Peter's Chapel, whither the Students, Faculty, Trustees, and a large number of clergy and laity, went in procession from the Seminary building. The following is the order of exercises, which lasted nearly four hours.

Introductory Prayers, by Bishop Brownell.

Singing 100th Psalm, with the Doxology.

A Dissertation on "The Doctrine of a Future State of Rewards and Punishments, as deduced from Reason and Revelation."—By *Thomas Clark*, of New-York.

A Dissertation on "The Prospects of the Heathen, in Reference to their Eternal Destiny."—By *Daniel Cobia, A. B.*, of South-Carolina.

A Dissertation on "The Use of Reason in relation to Revealed Truth."—By *John Dowdney, jun.*, of New-York.

A Dissertation on "The Figurative Ascription of Human Properties to the Divine Character."—By *Abram B. Hart*, of New-York.

A Dissertation on "Particular Providence."—By *Oliver Hopson, A. M.*, of Connecticut.

A Dissertation on "The Influence which Prevailing Views of Philosophy have exerted on Christian Doctrine."—By *Caleb S. Ives, A. B.*, of Connecticut.

Singing—four verses of the 52d Hymn, with the Doxology.

A Dissertation on "The Miraculous Occurrences attending Julian's Attempt to Rebuild the Temple."—By *Samuel T. Lord*, of Pennsylvania.

A Dissertation on "The Nature of the Christian Church."—By *John D. Smith*, of Connecticut.

A Dissertation on "The Necessity of Piety as a Qualification for the Interpretation of the Scriptures."—By *Isaac Smith, A.B.* of Connecticut.

A Dissertation on "The Inability of Unaided Reason to Establish the Doctrine of a Future State."—By *Samuel Starr, A. M.*, of Connecticut.

A Dissertation on "The Character of Job."—By *Robert B. Van Kleeck, A. M.*, of New-York.

Presentation of the Candidates for Degrees, by the Rev. Dr. Turner, in behalf of the Faculty.

Address by the Right Rev. John H. Hopkins, D. D., Bishop of the Diocese of Vermont.

Testimonials given, by Bishop Brownell, with a brief and impressive address.

Singing—Hymn 104, with the Doxology.

Concluding Prayer, by Bishop Brownell.

The dissertations read were highly creditable to the students and the Institution. It was the general remark, that the interest felt and manifested by the congregation with which the chapel was crowded, exceeded that produced on any former similar occasion. There was much of originality in the choice of subjects, mode of treatment, and delivery, and a remarkable variety in style and manner. On the other hand, the spirit and tone of sentiment was *one*. May the Church be abundantly supplied with ministering servants of such promise, as these now about to commence their work!

THE ASSOCIATE ALUMNI are now entirely organized. We have been favored by the Secretary, with the following account of their proceeding:—

"The Annual Sermon before this Association was preached in St. John's Chapel, on Wednesday evening, June 26th, by the Rev. William R. Whittingham, from 2 Cor. iv. 3, 4,—(the Rev. Mr. Whitehouse being prevented by ill health from fulfilling the appointment,) Evening Service having been previously conducted by the Rev. Samuel R. Johnson.

"After the exercises in the Church, the Association met in the Vestry Room, and adjourned to meet at the Seminary on Thursday, at 10 A. M.

"Pursuant to adjournment, the Association met at the Seminary on Thursday morning. Several interesting letters were read from absent members, all breathing the same spirit of interest in the success of the Institution. The receipt of two valuable donations was also announced. One of a library of above 80 vols. of text books, books of reference and commentaries, for the first scholarship, from the President of the Association, the Rev. Samuel R. Johnson; the other of $50, from the Rev. Professor Turner.

"A Code of By-Laws was submitted by a Committee appointed at a former meeting, which after some amendments was adopted. One of the more important provisions, relating to the qualifications of applicants for the Alumni Scholarships, we give at length.

"'Applicants for a scholarship must produce testimonials satisfactory to the (Executive) Committee of piety, capacity, aptness for usefulness in the ministry, and inability to educate themselves. They must also produce a diploma from some College, and be of sound bodily health.

"'If these requisitions are complied with to the satisfaction of the Committee, the applicants must then promise in writing to remain the full term of three years in the Seminary, and to prosecute the entire course of study with diligence.'

"The sum of $125 was appropriated to the support of a scholar during the next Seminary year.

"The Constitution and By-Laws of the Association, together with a catalogue of the Seminary, were ordered to be published in a pamphlet form.

"The officers, &c., for the ensuing year were then elected.

The Rev. Samuel R. Johnson, *President.*
William Shelton, *First Vice-President.*
Paul Trapier, *Second Vice-President.*
Edward Ballard, *Third Vice-President.*
John M. Guion, *Fourth Vice-President.*

The Rev. William R. Whittingham,
George A. Shelton,
William L. Keese,
John M. Forbes.
} *Executive Committee.*

The Rev. William L. Johnson, *Treasurer.*

The Rev. Benjamin I. Haight, *Secretary.*

"The Rev. William L. Johnson, Rector of Grace Church, Jamaica, Long Island, was chosen to preach the Sermon at the next anniversary, and the Rev. John M. Guion, Rector of Grace Church, Saybrook, Connecticut, the substitute.

"The Rev. Hewlett R. Peters was chosen to read the Essay, and the Rev. William Lucas, the substitute.

"At half-past five o'clock in the afternoon of Friday, the Association again met, pursuant to adjournment, in St. Luke's Church, when the Annual Essay was read, in public, by the Rev. Samuel R. Johnson, after devotional exercises, conducted by the Right Rev. Bishop Onderdonk. This Essay, together with the Annual Sermon, were ordered to be published.

"All the members of the class which had graduated in the morning, became members of the Association by signing the Constitution—eleven in number.

"A communication from the Secretary of the Board of Trustees of the Seminary was received, enclosing the following resolution:—

[Here follows the resolution concerning the Association, given above, in the account of the proceedings of the Board.]

"The Association then adjourned, to meet again on Thursday, the 3d of October, at such time and place as the Executive Committee may direct.

"The harmony which pervaded all the meetings, and the great interest manifested in the success of the Institution, augur well for its prosperity and effectiveness."

OBSERVANCE OF THE SABBATH.—Sir Andrew Agnew's bill in the British parliament, was supported (with admission that it needed much modification in committee) by Mr. Plumptre, Lord Morpeth, Mr. Estcourt, Sir R. Inglis, Mr. Lefroy, Mr. R. Grant, Lord Dalmeney, Mr. Shaw, Mr. Hardy, Mr. Rotch, Mr. A. Johnstone, and Sir R. Bateson, but lost, on the second reading, 73 to 79. Lord Althorp opposed the bill, but admitted the necessity of some legislative interference to preserve the rest of the Sabbath. The slight interest felt on the subject by the British legislators, is strikingly displayed by the paucity of votes given: in a question relative to the *corn laws* 511 votes were taken; in this, but 152.

NORTH-CAROLINA.—A Correspondent gives the following gratifying account of the state of this Diocese:—

"Our Convention was a most interesting one. The Diocese unanimously pledged itself for the support of an *Episcopal School*, to be located at Raleigh. It is designed to embrace a full education, and to be established *strictly on Christian Principles.* The Bishop's charge was upon that subject.

"It appears that we have something more than a thousand communicants, seven candidates for orders, and nineteen clergymen, exclusive of the Bishop. On the whole, our state is greatly encouraging."

POSTAGE.—We recommend the following inquiries of the Vermont Chronicle to the attention of whom it may concern. We have been grieved to find men, calling themselves honorable and Christian, violating the Scriptural rule of "custom to whom custom," in its spirit at least, by attempts at defrauding the post-office department. So far as in us lies, such attempts shall always be exposed.

Is not the man who employs another to carry a package for him, and intentionally deceives him with respect to its contents, for the sake of getting the work done for less than its value, morally guilty?

Is not the moral wrong as great, when the United States post-office is thus defrauded, as when the same fraud is practised upon a private individual?

If these frauds are practised by persons whose character is otherwise good, and who intend, by committing them, to promote what he thinks to be a good cause, are they therefore justified?

Is it right, in any instance, to encourage others in the commission of such frauds?

BISHOP IVES' CHARGE TO THE CONVENTION OF NORTH-CAROLINA.—The exultation (we trust, not vain-glorious,) expressed in a late number, when the character of several late episcopal charges was under review, is fully justified by this addition to the number. Every line indicates the watchful, single-minded pastor, studying the spiritual interests of the souls committed to his care, and them alone. There is not the slightest attempt at ornament or display; all is grave simplicity and downright earnestness. The Bishop writes as one whose mind is burdened with responsibility and the weight of the truths he is imparting,—who has neither time nor inclination to seek for them a comelier form or a more artificial arrangement than that in which they have presented themselves to his own view,—who speaks because conviction constrains him, and gives his thoughts utterance just as they flow fresh from a glowing heart.

Christian Education is his subject; a subject to which we rejoice to find Churchmen in every direction turning their attention. Mr. Muhlenberg long since took the lead, both in theory and practice, in devoting education to its proper use—the training of *soul* as well as *body*, of *spirit* as well as *mind.* His well digested and equally well executed plan commended itself to the sagacious judgment of Bishop Hobart, and more than once received his warm commendations. It has been prosecuted most successfully, and while, as we have occasion to know personally, inquiries and requests for admission are continually received from all quarters, the establishment at Flushing is completely filled.

Bishop Bowen, but a few months since, directed the attention of his Diocese to the subject in his Episcopal address. We know not whether his suggestions have led to any definitive measures, but observe that public attention is still drawn to the subject by the (Charleston) Gospel Messenger.

Bishop Ives, with his characteristic promptness, has at once originated a plan for the provision of *Christian Education*, within his Diocese; and in this, his first charge, lays before the assembled clergy and laity the reasons which moved him to the step, and should secure their co-operation and support.

We have not yet received a Journal of the Convention, in which, we presume, the details of the plan will be found; but gather from the Charge that a *Diocesan Episcopal School* has been established, under the patronage of the Convention, to provide for *the whole diocese* a benefit which, we are happy to learn from the same source, is *already enjoyed* by a few of the large parishes. The character of the proposed school is thus described by Bishop Ives:—

"This School is to be strictly an *Episcopal School:* not that the children of others than Episcopalians are to be excluded; but it is to embrace in its system of instruction, the *doctrines, discipline, and worship* of the Church. Greatly do I rejoice, that an example has, in respect to the principle here involved, been set us by the surrounding denominations of Christians, as it is the only honest principle upon which to diffuse the truths of Religion; while, in my view, it furnishes the best guaranty to an efficient system of classical instruction, by preventing that feebleness of action and that source of disagreement incident to all bodies made up of individuals of clashing views and interests. This, it is true, is no desirable state of things; but still it is human nature, and must be guarded against in all human associations. It is therefore matter of sincere gratification that I can present our contemplated school to the public, with such an important pledge of its efficiency, as is implied in the fact of its being strictly an *Episcopal School;*—with teachers and guardians and supporters all united in heart and hand, and that by the firmest, holiest tie—the tie of Christian fellowship, to elevate its character, and give it perpetuity.

"To the members and friends of our communion, it presents one other claim. It is to provide the means, to a certain extent, of *Theological Education.* This, although not distinctly specified in the report of the Committee, as it must necessarily be a matter of future arrangement, is, notwithstanding, to be understood as forming a part of the intended plan. In fact, the advantages to students in Theology who are unable to repair to our General Seminary, will immediately be much enlarged. The accumulation of books, the increased facilities of instruction, and the means of support in Rectorships will at once supply, in some degree, a deficiency too long and too deeply experienced by such candidates for orders as have hitherto been under the necessity of relying wholly upon private study."

For many reasons, we do not contemplate the portion of the plan described in the last paragraph with unmingled satisfaction nor sanguine expectations; but the whole must be acknowledged to bear a strong resemblance to the schools of the primitive Church, in which youth of all ages, as well those intended for the service of the Church as those looking forward to secular callings, were trained both in the fear of GOD and the knowledge of his will, and in human learning, by clergymen set apart for the purpose, under the immediate supervision of the Bishop.

The great point maintained by Bishop Ives is, that among Christians the education of youth should be based on Christian principles and conducted by Christian rules—that secular education should be Christianized. For this he argues from the consideration of *our present state* as *relative and probationary;* from our character, as *fallen beings;* from our relation, as *social beings;* and from our obligations as professed *followers of* CHRIST: and concludes with applying the argument more particularly to his hearers, as *Episcopalians*, bound by regard for truth and duty to GOD to co-operate in the maintenance and extension of their Church. Any one of these branches of argument is sufficient for the conclusive establishment of the position taken; their combination forms one of the strongest pleas of duty which it is possible to present. For time and for eternity; as a patriot, and as one of the redeemed of the LORD; as the instrument of imparting a sinful nature, and as a trustee of the means which GOD's free mercy has provided for the renewal and sanctification of that nature; the Christian parent is most sacredly bound to have his child trained up, not nominally only, but in sincerity and faithfulness, in the nurture and admonition of the LORD.

We hope to present our readers with large extracts from this timely and convincing appeal, in future numbers.

GENERAL MISSIONARY SOCIETY.—We ask attention to the sensible and valuable remarks of the Rev. Mr. Brown, of Newburgh, in his letter to the General Agent of the Society, published in our present number. The claims of the institutions of our Church need only to be faithfully and untiringly presented, to be met, if not *fully*, at least far more liberally than heretofore.

NOTICE.

ALL communications intended for the General Protestant Episcopal Sunday School Union, must hereafter be addressed to the Rev. Francis H. Cuming, who has been appointed Agent and Secretary to that Institution. Office, at the Press Buildings, 46 Lumber-street, New-York. The different periodicals of our Church will please insert this notice.

OBITUARY.

For the Churchman.

DIED in Leicester, Livingston County, on the 14th inst., JELLUS CLUTE, after an illness of 10 days; aged 53 years and one month. He came into this place about 32 years ago from Schenectady, when this country was in a savage state, and with very limited pecuniary means, by industry and economy, directed by a good judgment, accumulated a competent fortune.

Mr. Clute lived, until some time within three years, apparently wholly devoted to the world; he then became as a little child, and meekly sought that wisdom which maketh wise unto salvation. In religion, he manifested the same good judgment that he had done in his temporal affairs. Although not brought up an Episcopalian, and living where he had but little opportunity to become acquainted with the Church, and heard much against it; yet, from the commencement of his religious impressions, he manifested a decided preference for it; and was able to give his reasons for that preference. And the writer of this has been informed by one who had the best opportunity of knowing, that at the time Episcopal service was first performed in this place, about four years ago, and before he was aware that he thought of any thing beside the things of the world, that he then made his decision in favor of the Church;—that he then told her that there was '*a beauty*' in the service of the Episcopal Church that made him feel it to be his duty to contribute to the support of the minister; and that if he ever joined any Church, it would be that.

After he had made his decision to become a member of the Church, he attached himself to the congregation of St. Michael's Church, in Geneseo; and there while in a state of 'health and prosperity,' he confessed the name of CHRIST before men, by humbly, reverently and fervently joining in his worship; and by partaking of the sacred symbols of his broken body and shed blood at the holy altar.

At the organization of St. John's Church in Mount Morris, a few weeks ago, he was chosen one of its wardens; and although he had contributed liberally to the support of the Church in Geneseo, he said that he felt himself called by his new situation to do more for the Church than he ever yet had done, and expressed his determination to do so.

Having himself taken refuge in the ark of CHRIST's Church, it was the predominating desire of his soul that his family and kindred should come in with him.

In his sickness, he expressed a humble hope of eternal felicity through the merits of his Redeemer, and an entire submission to the will of GOD.

He was ever, even while a devotee to the world, a most kind husband and father; and his kindred and the Church of which he was a member, are called upon in one of the most trying situations, to say, '*Thy will be done.*'

Died, on Thursday, June 20th, Col. NICHOLAS FISH, of this city.

When an individual is summoned away, who, for many years, has filled the most respectable station of society in so attractive a manner, as the subject of the above record, something more is due to his memory than the brief announcement, which merely tells that he is no more. Col. Fish entered, at a very early period of life, the army of the revolution; and, through all the perilous and trying services in which he was called to engage, distinguished himself as the intrepid soldier, and the self-denying and disinterested servant of his country. But it is not on this part of his character, so well and so generally known, that we would here dwell; but upon that interesting aspect in which he has long been presented to our view, in the private relations of life, and as a Christian. There are, perhaps, few men who could be placed in comparison with Col. Fish, for all those qualities which constitute the affectionate father, husband and friend. To his own immediate family, he devoted himself with unwearied love; in the constant desire to promote their happiness, he entirely forgot himself; and, now that he is gone, he has left a void in the midst of them, which "the world can never fill." In his intercourse with his friends, he was distinguished by a kindness and affection quite remarkable. It was the impression produced on all who passed even the shortest time beneath his roof, that his was a courtesy which sprung from the heart; and that out of the overflowing abundance of his affectionate feelings his "mouth spoke." For many years, he has been one of the church-wardens of St. Mark's, in this city; which parish he represented, on several successive occasions, in the annual Convention of the Diocese of New-York. He was ardently and firmly attached to the Episcopal Church, and to the cause of religion generally; and was ever a willing and liberal contributor to every plan, that had for its object the spiritual or the temporal welfare of his fellow-men.

The health of Col. Fish had, for some time previous to his dissolution, been gradually declining. The admonitions which Providence thus gave him of his nearness to the world of spirits, while they did not in the least abate his cheerfulness, led him to look, with a more fixed eye than ever, to things unseen and eternal. His chief attention seemed to be directed to future realities; and accordingly, when the message of death came, he exhibited uncommon serenity and joy. It was the privilege of the writer, owing to the absence of the Rector of St. Mark's from the city, to be requested to visit Col. Fish occasionally during his last illness. He saw him several times; and on one occasion administered to him, in company with the greater part of his interesting family, the symbols of our dear Redeemer's dying love. His faith, and comfort and peace, were very great; he spoke, with much thankfulness, of the abundant mercies of God to him in days past; and expressed his entire dependence, as a sinner, upon the merits of that great atonement which we had just been commemorating. The same happy state of mind continued until the last moment: when, yielding up his spirit without a struggle, he departed; leaving behind him the name, universally and justly applied to him, of the CHRISTIAN GENTLEMAN.

M. E.

Calendar.

July 7.—5th Sunday after Trinity.
—— 14.—6th Sunday after Trinity.
—— 21.—7th Sunday after Trinity.
—— 25.—St. James.
—— 28.—8th Sunday after Trinity.

INTELLIGENCE.

DOMESTIC.

ORDINATION.—On Sunday, June 30th, being the Fourth Sunday after Trinity, the Rt. Rev. Bishop Onderdonk held an Ordination in St. Peter's Chapel, New-York, when the following gentlemen, Alumni of the General Theological Seminary, and who received the honors of that Institution on Friday last, were admitted to the holy order of Deacons, viz. Robert B. Van Kleeck, Abram B. Hart, John Dowdney and Thomas Clark. Messrs. Alexander Fraser and Samuel Rowlands were also admitted to the same grade of the ministry.

Morning Prayer was read by the Rev. Dr. Wilson, and the Lessons by the Rev. Dr. Montgomery. The Sermon was preached from 2 Timothy iv. 5, by the Right Rev. Bishop Hopkins, of Vermont, who also performed part of the Ordination Service. The candidates from the Seminary were presented by the Rev. Dr. Turner, the others by the Rev. Dr. Hawks. The Communion was administered by Bishops Onderdonk and Hopkins, assisted by the Rev. Dr. Hawks and the Rev. Mr. Haight.

COLLEGE RECORD.—*Kenyon College.* On Bishop McIlvaine's arrival in Ohio, last winter, he expressed great unwillingness to settle at Gambier in consequence of the multiplicity of distracting cares which would necessarily devolve upon him, as President of Kenyon College, and impede, if not altogether destroy, his usefulness as Bishop; and manifested a strong inclination to accept a proposition made him by some of the members of St. Paul's Cincinnati, to become their Rector.

To prevent this, the Trustees of the College created a Vice Presidency, to relieve the Bishop from those cares, and with great liberality to the Church, proposed to the Standing Committee of the Diocese, that they would appropriate, for the support of the Bishop, the salary and immunities of the Presidency of the College; and that the Bishop should have all the travelling months in the year, to spend among the churches, if the Diocese would build a house at Gambier for his residence. The proposal was so reasonable, and withal so manifestly advantageous to the Church, that the Standing Committee at once acceded; and they have lately procured the Rev. Mr. McFlory, of Delaware, to visit the parishes as Diocesan Agent, with the view of obtaining funds to effect this very desirable object.

PAROCHIAL EFFORTS.

On last Sunday week, the new Episcopal Church in this town, (Dayton, Ohio,) under the charge of the Rev. E. Allen was opened for public worship. In the morning it was filled to overflowing, there being probably not less than 700 present. We could not help remarking the order and propriety that prevailed, notwithstanding the crowd. We congratulate the members of that Church and our citizens generally that it is so nearly finished. It is highly creditable to the builders and to our town. It is a brick edifice, 65 feet by 45, with a basement story, mostly above the surface of the ground, in which is a vestry room, a room for ladies' societies meetings, a lecture and Sunday School room, 45 feet by 22, and another of the same size, designed for a free school. The exterior of the building seems to us well proportioned, and the design is very neat. The front is divided into three parts by four pilasters of butresses, on the top of each of which is to be a pinnacle. The two middle ones extend up to the top of the tower, which is about 60 feet from the ground. On each side are four Gothic windows, having the lancet arch, between each of which is a pilaster four feet in width. The windows are about 16 feet high, and present a very light and agreeable appearance. The interior is plain, but very neat and in good taste, and strikes the eye very favorably. It is entered from a lobby or entry 10 feet wide. It has 64 pews or slips, and an end gallery capable of accommodating a hundred and fifty persons. The pulpit is original, we believe, in its design, but presents a very agreeable appearance; especially since the taste and industry of the ladies have been so advantageously applied to dressing it.

We are certainly pleased that an organ has been procured for it, and that it promises to answer its destined purpose so well. The friends of this Church abroad will be pleased to hear, that 47 of the pews are already disposed of, and enough secured to defray nearly all the expenses of the building. We do not understand that any aid has been received from abroad, and feel in consequence that Dayton has fully sustained her character for liberality and enterprise.—*Dayton Journal.*

New Episcopal Church, in Newport, R. I.—A large party of the laborers who are employed on the fortifications at the entrance of the harbor, after the toilsome labors of the day, took their tools and repaired to the ground on the parade selected for the site of the new Church. Here, the foundation being marked out, they by moonlight fell to work. In less than one hour they dug the foundations of two sides of the Church, seventy feet in length, and one end of sixty-two feet; the whole trench being three feet wide, and two deep; in addition to which they removed the stone foundations of two old tenements, and a partition fence seventy feet in length, which were on the ground. Nor did the generous work stop here. Another party of laborers, emulous of the good example, tendered their services—and on Saturday evening laid the wall for the foundation of the Church.

Epis. Rec. *Newport Herald.*

Trinity Church, Elmira, N. Y.—A parish of the Protestant Episcopal Church was organized on the 12th ult., in the village of Elmira, Tioga Co. N. Y., with the corporate title of the Rector, Church-wardens and Vestrymen of Trinity Church, Elmira. Harvey Luce and Ephraim Wheeler were chosen Churchwardens; and Platt Bennett, Richard F. Seabury, Samuel H. Maxwell, Levi J. Cooley, Linus Griswold, Ammon Beardsley, Ransom Birdsall, and Freeborn Sisson, jun, Vestrymen.

Previous to the organization, morning prayer was read by the Rev. John D. Gilbert, of Big Flats, and a sermon preached by the Rev. James D. Carder of Ithaca. The prospects of this new parish are in a high degree favorable; and if the services of an active and devoted clergymen could be had for it, it would afford an abundant harvest to his labors. It is expected that measures will be immediately taken to erect a church.—(*Aub.*) *Gospel Messenger.*

DEFERRED MATTER.

Nova Scotia.—On St. Stephen's day last, an ordination was holden in the Church of St. Paul's, Halifax, N. S., when John Black, M. A., and Lam. Owen, B. A., of King's College, Windsor, N. S., were admitted by the Right Rev the Bishop of the Diocese, into the holy order of Deacons. The ordination sermon was preached by the Rev. Wm. Heath, M. A., from Exodus xxviii. 1.

Society for Promoting Christian Knowledge.—As a Bible Society, the operations of the Society for Promoting Christian Knowledge are very extensive. From last year's report, it appears that the issue of Bibles has amounted to no less a number than 63,203, and of Testaments to 66,553. From the same authority we gather, that 150,348 Books of Common Prayer have been circulated by the Society, together with other bound books to the amount of 102,169, and smaller tracts to the amount of 1,317,580. As a Missionary Society, it stands in close connexion with the diocese of Calcutta, which embraces the whole of the British dominions in India, together with the Island of Ceylon. And it ought to be mentioned as constituting a powerful recommendation to those who are capable of appreciating the pure, yet fervent—the rational, yet elevated spirit of devotion which pervades the liturgy of the Church of England, that, with the aid of this Society, there is a prospect of the Book of Common Prayer being, ere long, translated into the principal languages which are spoken throughout that extensive territory.—*Nottingham D. C. Report.*

Rev. George Crabbe, the poet. We copy from the New-York Evening Post the following interesting notices, communicated to an English periodical by a parishioner of Mr. Crabbe.

"Crabbe came to Trowbridge some eighteen years ago: at first he was but lightly looked upon by the Dissenters, a numerous body there: but when they became acquainted with his worth of heart, and vigor of mind, and his unwearied kindness to the poor of all persuasions, he grew a great favorite, and was warmly welcomed at all missionary meetings, Bible societies, and other associations for the benefit of the laboring classes. He mixed but little with the gentry around him; the houses to which he chiefly resorted as a friend, was to that of Mr. Waldron, his colleague in the magistracy, and that of Mr. Norris Clarke, an eminent clothier; with every one else he was friendly but not intimate. He was fond of the exercise of long walks; and as he studied geology, he seldom went out without a hammer in his pocket, which he applied to all kinds of curious stones. He was sometimes in danger during these examinations; for he would stop readily in the middle of the public road, to pry into the merits of a fractured stone, and did not always hear the warnings of drivers of coaches and carts. On one occasion, he went with his son John to Avon Cliffe, about four miles from Trowbridge, tied the horse to a crag, ascended to the quarry, and commenced hammering away. In turning over a stone, however, it escaped from his hands, rolled down the declivity with such a noise as frightened the horse, and made it run away and smash the gig. He looked after it for a little while, and when he saw it stopped, he smiled and said, "Well, it might have been worse." His income amounted to about eight hundred a year, but he was a mild man in the matter of tithes; when told of many defaulters, his usual reply was, 'Let it be—probably they cannot afford to pay so well as I can afford to want it—let it be.' His charitable nature was so well known that he was regularly visited by mendicants of all grades; he listened to their long stories of wants and woes with some impatience, and when they persevered, he would say, 'GOD save you all, I can do no more for you,' and so shut the door. But the wily wanderers did not on this depart; they knew the nature of the man; he soon sallied out in search of them; and they generally got a more liberal present on the way from his house, than at the door. He has even been known to search obscure lodging-houses in Trowbridge, to relieve the sufferers whom misfortunes had driven to beggary. He was, of course, often imposed upon by fictitious tales of wo, which, when he discovered, he merely said, 'GOD forgive them; I do.' He was most punctual in all his engagements, and felt much annoyed on being detained in the church, waiting for funerals. He once waited a whole hour for one beyond the time appointed, and then went home to dinner; but just as he sat down, the burial train appeared; he rose in no pleasant mood; on which his son said, 'Father, allow me to bury the corpse.' 'Well, do so, John,' he answered; 'you are a milder man than your father.'

"Crabbe was particularly anxious about the education of the humbler classes, and gave much of his time to its furtherance. In his latter days, the Sunday School was his favorite place of resort, and there he was commonly to be found in the evenings between seven and eight, listening to the children; 'I love them much,' he once observed; 'and now old age has made me a fit companion for them.' He was a great favorite with the scholars; on their leaving school he gave them a Bible a-piece, and admonished them respecting their future conduct. His health was usually good, though he sometimes suffered from the tic doloureux. His sermons were short, but pointed, and to the purpose; but his voice latterly had failed, and he was imperfectly heard. Not long ago, he met a poor old woman in the street, whom he had for some time missed from the church, and asked her if she had been ill. 'LORD bless you, Sir, no,' was the answer; but it's of no use going to your church, for I can't hear you.'—'Very well, my good old friend,' said the pastor, 'you do right in going where you can hear,' and he slipped half a crown into her hand and went away. He had prepared a selection of his Sermons for the press, as well as a new volume of poems, but he delayed their publication, saying, 'They will do better when I am dead.' He was only one week ill; on the night before he died, he said to a maid-servant who had lived long with him, 'Now, in the morning, when I am dead, go you to bed, and let others do what must be done; but while I am living, stay you beside me.' He died at seven o'clock on the morning of the 8th February, 1832."

Morals of Paris.—According to the reports of the Police of Paris for 1832, there was arrested during the year, 77,543 individuals, of whom 26,653 were woman; 25,702 drunkards were placed in confinement, 10,291 of them being women. The magistrates inflicted punishment upon 23,438 women, and committed 3656 persons to take their trial before the tribunals. In 1832 there were 4719 persons arrested more than during the preceding year—*Boston Recorder.*

A Russian Patriarch.—The St. Petersburg Gazette states that there is living near Polosk, on the frontiers of Lithuania, an old man named Demetrious Crabowski, who is now 168 years old. This Russian Methusela has always led the humble but tranquil life of a shepherd, assisted by his two sons, the oldest of whom, Paul, is 120, and the younger, Anatole, 97 years old.

ACKNOWLEDGMENTS.

GENERAL THEOLOGICAL SEMINARY.

Received by Collection in St. Luke's Church, Sunday 30th June, ... $41 62

JOHN MCVICKAR,
Agent of Theological Seminary.

GREEN BAY MISSION.

THE Steward of the Green Bay Mission acknowledges the receipt at the Mission Buildings, June 3d, of a box of clothing from Exeter, Otsego Co. N. Y., through Mr. C. Jones, valued at $23 37.

Also on the same day, a box of winter clothing from persons unknown, through Mr. R. H. Haywood of Buffalo, valued at $43 25.

If our friends would be disposed to send one or two boxes of good strong cow-hide shoes for the use of the Mission, against the coming winter, they would do us a very great favor, and save the establishment the purchase of a very expensive article of clothing.

J. V. SUYDAM,
Steward Green Bay Mission.

June 5th, 1833.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The General Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following sums:—

From the Rev. John Grigg, it being the amount of a collection, taken at Trinity Church, Athens, after a Sermon, by the General Agent, ... $8 17

From the Rev. Edward Andrews, it being the amount of a collection taken at Christ Church, Hudson, after a Sermon, by the General Agent, ... $10 87

July 3, 1833.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Tract Society, acknowledges the receipt of ten dollars, the amount of a collection in St. George's Church, Schenectady, constituting the Rector, the Rev. P. Alexis Proal, a life member.

THOMAS BROWNING, *Treasurer,*
At the Press Buildings, No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 3d, from the following persons, viz:—

Miss Mancius—S. Babcock & Co., *with remit*—Right Rev. B. B. Smith—Rev. D. Babcock, *with remit*—L. H. Young—Rev. Wm. Shelton, *with remit.*

God's Presence in Heaven.

Yes, 't is God's presence gives the welcomed blest
Their joy and bliss supreme. With him to dwell,
To see his glory, and his praises tell,
To copy him of perfectness possest,
The Holy, Holy, Holy! First and best
Of joys, fruition's base and pinnacle;
Without him, heaven would more resemble hell;
Darkness with him were light, and labor rest.
God of my health, show me the way to bliss,
The way to Thee! Who slight thy proffer'd grace,
Sin is their portion now, at last the abyss
Of wo. Thy image in my soul replace,
That I may serve thee here in time; nor miss,
When time shall fail, the brightness of thy face!
Bishop Mant.

God's Praises in Heaven.

Methought I heard a voice to heaven's high King
Shout "Allelujah!" From a host it came,
A countless number, which no man can name,
Of God's redeem'd, attemper'd to the string
Of harpers harping to their harps, that ring
Symphonious: "Worthy is the great I AM,
Who us created; worthy is the Lamb
Who died to save us:" and again they sing,
"Salvation, Allelujah!" Then I thought,
With such celestial song what earthborn lays
Of meaner theme may vie, too oft o'erfraught
With vice or folly? May heaven's concert raise
Heavenward my thoughts and hopes, till thither brought
I hear and join in that immortal praise! *Ibid.*

CHURCH DOCUMENTS.

BISHOP WHITE'S ADDRESS TO THE CONVENTION OF PENNSYLVANIA.

Brethren, the Clerical and the Lay Members of this Convention,—As required, by a canon, I am about to give you the annual account of my Episcopal acts. They have been few, in comparison with what are on the records of former years; owing partly to my advance in age, and partly to the zeal and the activity of my Right Reverend brother, the Assistant Bishop.

I presided in the Convention of the Church in Delaware, held in the city of Wilmington, begun on the 9th of June; and on Sunday, the 10th of that month, I held a confirmation and preached, and administered the communion, in the chapel of Trinity Church, in that city.

On the 8th day of July, in St. James' Church, in this city, I ordained to the holy office of Deacon, Edward Y. Buchanan, of this State.

From Wednesday, the 17th of October, to Wednesday, the 31st of the same month, inclusive, I presided in the General Convention, held in the city of New-York. On Thursday, the 18th, I preached at the annual meeting of the Missionary Society. I preached again on Sunday, the 21st, in Trinity Church, and on Sunday, the 28th, in the chapel of the Theological Seminary. On the last day of the session, I consecrated to the Episcopacy the Rev. John H. Hopkins, D. D., for the Diocese of Vermont, the Rev. Benjamin B. Smith, D. D., for the Diocese of Kentucky, the Rev. Charles P. McIlvaine, D.D., for the Diocese of Ohio, and the Rev. George W. Doane, M. A., for the Diocese of New-Jersey. The solemnity was on the day which concluded the 46th year, since my embarking for England from the said city of New-York, for the receiving of consecration. This coincidence could not but increase the interest taken by me in the transaction. It also excited in my mind what I humbly hope was acceptable gratitude to the Bestower of all good, for the evidence before my eyes, of the prospering of the means adopted by our Church, to complete the orders of her ministry, and to continue the apostolic succession.

On Friday, the 29th of March, I preached and confirmed in St. Stephen's Church, in this city. On Sunday, the 31st, I performed the same duties in St. Andrew's Church, in this city. In the afternoon of the same day, I confirmed in Trinity Church, Southwark. And on Saturday, the 6th of April, I held a confirmation in St. Peter's Church of this city.

On Wednesday, the 24th of last month, I laid the corner-stone of a new church in this city, to be called Grace Church, and to be a substitute for a small church of the same name in Penn Township, which will cease to be used for divine worship.

The changes in our ministry are as follow:

The Rev. John W. James, formerly of Meadville, has resigned that charge, and has been chosen assistant minister of Christ Church in this city. The Rev. Nathan Stem has been transferred from the Diocese of Ohio, and is settled in Harrisburg, in this State. The Rev. James H. Tyng has received dismission from the Diocese of Virginia, and is settled in the congregation of Honesdale, in Wayne county. The Rev. John V. E. Thorne has resigned the rectory of St. John's Church, Adams county. The Rev. Cyrus H. Jacobs has resigned the charge of Grace Church, Penn Township, and has accepted that of St. Paul's, West Whiteland, which has been resigned by the Rev. Richard U. Morgan. That resigned by Mr. Jacobs has been supplied by the Rev. Samuel C. Brinklé, formerly of St. David's, Newtown, Chester county, and St. Peter's, in the Valley, which have been resigned by him. The Rev. Wm. Chaderton, formerly assisting in St. Peter's Church of this city, is transferred to the Diocese of Mississippi. The Rev. R. C. Moore has been transferred from the Diocese of Virginia by his Right Rev. father, its Bishop. He has been received into this Diocese, and is assisting in St. Andrew's Church in this city.

The Rev. Wm. B. Lacey, D. D., having received a dismission from the Diocese of New-York, has been received into this Diocese, and is in the exercise of the ministry in the neighborhood of Pittsburg. The Rev. John B. Clemson has been transferred to this Diocese from that of Delaware. The Rev. Robert Piggot has been chosen to be Rector of All Souls' Church in this city. The Rev. Greensbury W. Ridgely has resigned the charge of St. James', Bristol. The Rev. Benjamin Hutchins has resigned the rectorship of St. Paul's Church, Bloomsburg, Columbia county. The Rev. Edward Y. Buchanan has accepted of the rectory of Christ Church, Meadville. The Rev. James Abercrombie, D. D., has resigned the place of assistant minister in Christ and St. Peter's Churches in this city, and has been succeeded in the latter by the Rev. Wm. H. De Lancey, D. D. The Rev. Samuel A. McCoskry, recently ordained a Deacon, has been chosen to the rectorship of Christ Church in Reading. The Rev. Simon Wilmer, having been canonically dismissed from the Diocese of Maryland, has been received into this Diocese, and elected Rector of St. David's Church, Newtown, and of St. Peter's Church in the Valley. In the course of the year, there has departed this life the Rev. Joab G. Cooper. And on the 29th of last month, there departed this life the Rev. Joseph Hutchins, D. D. He was probably the oldest clergyman of our American Church; being one year and seven months older than your Bishop; with whom there had subsisted an uninterrupted friendship for above 70 years, begun at school in boyhood. To the survivor the event is an admonition of the near end of his own probation.

Mr. Samuel G. Callahan has withdrawn his name from the list of candidates.

As usual, I proceed to give a general statement of the concerns of the different institutions in which our diocesan Church takes an interest.

The Executive Committee of the Domestic and Foreign Missionary Society have reason to be thankful for the increase of its means, although not proportioned to the increase of demands on its funds. At a meeting lately held of the Directors of the Institution, there were adopted measures which seem to promise a greater efficiency of its exertions and increase of its means.

The Society for the Advancement of Christianity in Pennsylvania, continues to take its lead in sustaining and in extending the interests of the Church in this Diocese, and is in need only of a sufficient support to carry the preaching of the word into every neighborhood as yet destitute of it. The Female Tract Society is still its efficient auxiliary.

The Episcopal Sunday School Union increases in the number of its auxiliaries, and has now among them our Diocesan Sunday School Society, which has become the organ of communication between the General Society and our local Sunday Schools. It is to be hoped that the wisdom of this new arrangement will be made manifest, and that the success of the Society will be advanced, by the interesting addresses which were made last evening, on the reading of its first annual report.

I have still to remind my clerical brethren of the too little advantage taken by them for the possible benefit of their families, in the fund provided by the corporation for the relief of the widows and the children of deceased clergymen.

The Theological Seminary is conducted with an efficiency fully equal to the expectations of its Trustees. The only matter to be lamented in regard to this important institution, is the excess of its expenditures above its income.—Supplies for the meeting of the balance, are essential to the full benefit of means now contingent.

It is a subject of regret, that so small a progress is made in the discharge of the debt on the bishop's fund. Beside what is due to the generous lenders without interest, the rendering of it perpetual is too important an object to be treated with indifference. The Treasurer will submit the present state of the fund.

The Bible Society continues to be supported by the good opinion and by the aid of the public. It was the first Society of the name in the United States, and its efforts have been confined to the distribution of the Bible without notes or comments. Having been its President from its beginning, I can confidently testify to this fact; and it is the ground on which I ardently desire its success.

Brethren:—Your Bishop, having entered on the 50th year of the organization of this Diocese, and having been present and assisting in all the deliberations for its formation, and for the subsequent extension of our communion, perceives his debt of gratitude for his being still competent to the contributing of his aid to the continuance of them; and will not fail, on the present occasion, to concur with you in whatever may contribute to the glory of God and to the good government of the Church.

Wm. White.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF PENNSYLVANIA.

Brethren, the Clerical and Lay Members of this Convention,—Since we last assembled I have visited several portions of the Diocese, and taken part also in some of the very interesting proceedings of the bodies representing or accredited by our Church at large. The services I have performed in the Diocese, and its affairs coming under my cognizance, I shall state to you, in compliance with the 2d section of the 51st Canon. But it may not be improper, according to custom, to mention first the proceedings of general interest in which I have participated.

In June and October I attended the meetings of the Trustees of the General Seminary. This institution is more prosperous than in former periods; but its income is still far short of its annual expenditure; on which account, I recommend to our congregations to make collections for its relief, every year, till the pressure of its pecuniary affairs shall cease. The examinations of the students were entirely satisfactory.

I have also attended the meeting of our General Sunday School Union, to which a Diocesan Auxiliary Society has been formed in this Diocese within the past year. It is highly important that Sunday Schools be every where formed and encouraged, in connexion with this the accredited central institution of our Church. The more effectively and exclusively her influence is felt in them, the more will they resemble what they ought virtually to be, catechetical institutions for the younger portions of the flock of Christ. I fear I say what is too true, when I express the opinion that we do not attend sufficiently to the thorough indoctrination of children, and to the early entwining of their habits and affections about the pure principles, and the beautiful services, and the holy institutions, of our apostolic communion.

At the late meeting, also, of the Directors of the Domestic and Foreign Missionary Society, I was present. Full information respecting its affairs has been communicated by the Bishop.

The meeting of the General Convention, in October last, was one of peculiar interest. Two new dioceses were received into union with our Church. The canons were revised and improved. A selection from the metre-psalms, which greatly meliorates that branch of our provision for public worship, was authorized. The House of Bishops, at the request of the other House, gave their opinion for settling the proper postures for the several parts of the Communion Service.—Alterations were proposed, to be acted on in the next General Convention, in three of the rubrics, which will be officially laid before you. The transaction, however, of the greatest immediate importance was the consecration of four bishops for the Dioceses of Vermont, Kentucky, Ohio, and New-Jersey: all these prelates are eminent in the Church, and enter on their high functions with every reason for the confidence that they will strengthen, extend and adorn, both their dioceses respectively, and our whole communion. The Bishop of New-Jersey was consecrated to supply the vacancy occasioned by the lamented decease of Bishop Croes, to whose amiableness and piety, firmness and consistency as a Churchman, and fidelity as a bishop, all who knew him, and such was my happiness and privilege, bear the fullest testimony. The consecration for the Diocese of Ohio arose out of difficulties in that branch of our Church with which you are acquainted. The principle at issue was—whether a bishop could resign; in virtue of his own will, by the simple abandonment of his diocese; or, with the consent of the diocesan Convention; or, with that also of the General Convention? The affirmative and the negative of each and all these modifications of the question, appeared to have advocates: but a majority in both Houses decided that a vacancy in the Episcopate of Ohio existed in virtue of a resignation there by abandonment; the opinion being added, that the case ought not to be made a precedent in future. To guard effectually, however, against such irregularities, and to put a check on episcopal resignations, a canon was enacted which declares that they are "to be discountenanced," and which places them under wholesome restrictions. The discussion on these matters and principles, it is proper for me to add, was without reference to the clergyman elected by that Diocese, whose high reputation and talents were security that the charge of it would be ably fulfilled by him.

In all the arduous duties that devolved upon the General Convention, our venerable Diocesan participated. And it is a subject of gratitude that he is still spared to our communion, her patriarch by his counsels, her ornament by his example.

The following statement will show the services I have performed in this Diocese since our last Convention.

In the various churches in Philadelphia, I have *preached* forty-seven times. At Moyamensing School-House, three times. At the Swedish church, Gloria Dei, twice. At the University, once. At the Orphan House, once. At the House of Refuge, once. At Hamiltonville, twice. At Manayunk, four times. At Germantown, four times.

In May last, I preached at Pottsville, twice; at Sunbury; at Milton. In June, at Jerseytown, twice; at New Columbia; at Danville, three times; at Bloomsburgh, twice; at Orangeville; at Sugarloaf; at Muncy, three times: also, at Easton, twice. In November, at Erie, three times; at Springfield; at Waterford, twice; at Rockville; at Meadville, four times; near Harrisville; at Butler, twice; at Kittanning, twice; at Pittsburgh, twice; at Alleghany; at Thompsontown; at Harrisburgh, twice. In December, at Carlisle, four times; at Huntington, Adams county; at York: also, at Concord; at Marcus Hook; at Chester, twice. In January, 1833, at Pottstown, twice; at East Nantmeal. In March, at Norristown; at Perkiomen; at Pottstown; at Morlattin, twice; at Reading, twice. In May, at West Whiteland.

At Camden, I have preached five times; in New-York, eight times; and in the Diocese of Delaware, seven times. On three Sundays, and on Ash-Wednesday, I did not officiate. I had an appointment, in November, for Lewistown; but owing to a mistake, the congregation did not assemble. Several appointments for the interior and the west were revoked on account of the protracted session of the General Convention.

I have *baptized* nine children and one adult; beside a number of both, records of which I directed to have made in the parish registers, from which they will be reported to you. I have administered the *holy communion* fifteen times in this Diocese on ordinary occasions; and once in private to a sick person.

The rite of *Confirmation* I have administered in thirty-two places, and the number of persons confirmed is as follows:—at Pottsville, 3; at Jerseytown, 6; at Danville, 4; at Bloomsburgh, 9; at Muncy, 6; at Easton, 8; at Moyamensing, 4; at Erie, 14; at Waterford, 7; at Meadville, 27; near Harrisville, 14; at Butler 11; at Kittanning, 18; at Pittsburgh, 45; at Alleghény, 8; at Harrisburgh, 6; at Carlisle, 13; at Huntington, 2; at York, 1; at Concord, 7; at Marcus Hook, 8; at Chester, 5; in St. John's Church, Philadelphia, 6; at Pottstown, 4; at East Nantmeal, 43; at Norristown, 15; at Perkiomen, 14; at Morlattin, 19; at Reading, 15; at Germantown, 3; in the congregation of All Souls, Philadelphia, 12; at West Whiteland, 15.

On the 1st of June, I *consecrated* Christ Church, Jerseytown; and on the 9th of the same month, St. James' Church, Muncy. On the 11th of November, I consecrated St. Paul's Church, Erie; on the 15th, St. Peter's Church, Waterford; on the 21st, St. Peter's Church, Butler; and on the 23d, St. Paul's Church, Kittanning. On the 18th of January I consecrated Christ Church, Pottstown. All these edifices are neat and well arranged; several of them have been erected under circumstances of discouragement, which were only subdued by zeal and perseverance; and individual effort has, as usual, a large share of the credit of their prosecution and completion. The church at Erie is remarkably substantial, and a truly elegant place of worship.

The church at Meadville has been enlarged and beautified; and its interior ranks among the most pleasing specimens of sacred architecture I have seen.

Churches are *erecting* at Manayunk; at Newtown, Bucks Co.; at West Marlborough, Chester Co.; at Vincent, Chester Co.; at Honesdale; and at Lawrenceville, near Pittsburgh. The parish of Grace Church, Philadelphia, is erecting a new and very large place of worship. I laid the corner-stone of the church at Manayunk on the 13th of August; and assisted in the services when that of Grace Church was laid by our venerable Diocesan on the 24th of April.

The *ordinations* I have held are as follow:

On the 1st of August, in St. Stephen's Church, Philadelphia, I admitted the Rev. Frederick W. Beasley, Deacon, to the holy order of Priests.

On the 21st of October, during the session of the General Convention, in St. Paul's Church, New-York, the use of which was allowed me by the Diocesan, I admitted the Rev. George E. Hare, Deacon, to the holy order of Priests.

On the 21st of November, in St. Peter's Church, Butler, I admitted the Rev. Bennet Glover, Deacon, to the holy order of Priests.

On the 28th of March, in Christ Church, Reading, I admitted Mr. Samuel A. McCoskry to the holy order of Deacons.

On the 5th May, in St. Paul's Church, West Whiteland, I admitted the Rev. Cyrus H. Jacobs, Deacon, to the holy order of Priests.

The Rev. Dr. Hutchins and the Rev. Joab G. Cooper have departed this life. The former was aged, and had long been infirm; my acquaintance with him was recent, but it enables me to record that he was a venerable, pious, and most amiable servant of God. The latter was a classmate of mine in college, where we formed a mutual esteem, which was renewed when Providence again brought us together in this city.

In consequence of discouraging circumstances, in no degree affecting his moral and pious character, Mr. Richard Collier has withdrawn his name from the list of candidates.

As usual, in my several journies, I have received the kindest and most affectionate hospitalities; for which I record my grateful acknowledgments. I have also been forwarded from parish to parish in portions of these journies; but far the greater part of my travelling expenses falls, and has always fallen upon, myself; a circumstance to which I have never before adverted, and would not now, but that I find the pecuniary burden to be beyond my means, and fear that I may be compelled to diminish the amount of my services of this kind.

My concluding topic is the missionary cause in our Diocese, which I commend most cordially to your zealous encouragement and support. It is conducted, as you know, by the Society for the Advancement of Christianity in Pennsylvania. The principal subscription ceases again next fall; and there must be fresh efforts to have it renewed and increased; and it is proper that this subscription should have additions made to it in other of our abler congregations beside those in Philadelphia. I recommend, therefore, that in all the cities, and such other places as are willing, a subscription book be circulated in our congregations, for sums larger than are given in ordinary collections, and payable annually for three years. This measure, however, is not to supersede collections in the churches, which afford an opportunity of contributing to many who are not able to give largely. A plan of this kind, carried into effect in some of our congregations in this city, has been a principal dependence of the Society, in its useful but unostentatious labors, for nearly six years; if it shall be extended, as I now propose, the results will be still more beneficial.

The missionaries now in the employ of the Society are the following:—

1. Rev. James H. Tyng, at Honesdale and Carbondale, Wayne county.
2. Rev. Samuel Marks, at Montrose, New Milford, and Springville, Susquehanna county.
3. Rev. Frederick W. Beasley, at Easton, Northampton county.
4. Rev. William Bryant, at Moyamensing, Philadelphia county.
5. Rev. Raymond A. Henderson, at Hamiltonville, and the vicinity of Philadelphia.
6. Rev. George Mintzer, at Douglassville, (Morlattin,) and Robeson, Berks county.
7. Rev. George Kirke, at New-London Cross Roads, West Marlborough, &c., Chester county.
8. Rev. Lyman N. Freeman, at Brownsville and Connelsville, Fayette county, and Pike Run, Washington county.
9. Rev. Samuel W. Selden, at Georgetown, and St. Paul's Church, Beaver county.
10. Rev. William Hilton, at Butler and Harrisville, Butler county, and Kittanning, Armstrong county.
11. Rev. Bennett Glover, at Erie and Waterford, Erie county.

Under this head, it is my duty to add, that the Rev. Mr. Van Pelt has supplied gratuitously the new congregation at Manayunk for a number of months.

The Rev. Mr. James has left the service of the Society, having been elected the assistant minister of Christ Church, in this city. The Rev. Mr. Brunot has left the service of the Society, and also his parish at Alleghany, in consequence of declining health.

Our Diocese, brethren, must be regarded as prosperous. Yet there is a want of clergymen in some parishes; and there are also parishes that have much decayed, and are perhaps on the verge of extinction—a state of things which is produced chiefly by the removal or decease of prominent members of small congregations.—Other congregations, however, are formed annually within our bounds; and our growth becomes more effective and more stable. For our increasing welfare, which, I trust, is in things spiritual, as well as in things external, our constant thanks are due to Him who "dwells in Zion, and has a delight therein." H. U. Onderdonk.

Philadelphia, May 21, 1833.

PRACTICAL.

For the Churchman.

THE CHARACTER OF JOB.

NO. I.—JOB IN PROSPERITY.

In considering the character of Job, I shall wave the discussion of the many questions connected with his person and the book which bears his name, and take for granted that the Book of Job is a poetic narrative of real events which occurred in the land of Idumea, about the time of the departure of the Israelites from Egypt, and that it was written by Job himself, or some other, his contemporary.

The subject is invested with the interest of remote antiquity. The light of original revelation had not entirely disappeared before the deepening shades of idolatry, and the simplicity of that early age, throws a hallowed interest around the characters of those men, who shone forth as lights in the world, "when darkness had covered the earth, and gross darkness the people." Not the least pure and steady was that light which shone upon the plains of Idumea, in the character of Job.

With the dim vision of a distant faith, this holy patriarch exhibited in the greatness of his wealth, the extent of his influence, the eminence of his piety, and the fulness of his active benevolence, the entireness of a character which not only shames, but condemns, Christians of wealth and influence, who have the clearer light, and the constraining motives of the Gospel. It is to Christians, whom the Lord has blessed with prosperity, that the example of Job speaks directly. See him with his numerous flocks and herds, surrounded by his happy family, the candle of the Lord shining upon his head, the respect of the great attending him on his way, and the gratitude of the poor sweetening all the sources of his happiness. But we are called to view his character in a higher and more interesting light, as a man fearing God and hating evil. See him a priest in his own house, offering the daily sacrifice for his children, and accompanying the grateful incense of prayer and praise, by the instructions of pious affection and the light of a holy example. Follow him in his daily walk. The silent influence of his dignified and consistent deportment is seen, when the aged men rise up in his presence, and the nobles and princes hold their peace. An eloquent tribute is paid to his active benevolence, in the rejoicing of the widow's heart, and the blessing of him that was ready to perish, while within himself he enjoys the rich satisfaction of being (in his own simple language) "a father to the poor." Such was Job in prosperity. He escaped the temptations of wealth and honor, and has proved that it is not impossible, though it is difficult, for the rich and the great to be poor in spirit, and walk humbly with their God. Christians are exhorted to rejoice evermore, but their joy should be like that of Job, in personal holiness, in family piety, in the honor due to Christian worth, and in reading the testimony of their love for the Saviour, in their deeds of mercy for his sake, and the simple annals of the poor.

"THE WORLD'S A DANGEROUS FOE TO GRACE."

Who shall be able to fix his attention amidst the hurry and dissipation of life? Who can meditate on wisdom, with the noise of folly sounding incessantly in his ears? That blessed person who could suffer no distraction of thought from the objects around him, withdrew from the multitude, that he might teach us to do the same, who, alas! are often unable, when alone, to confine our thoughts, for a few minutes together, to one subject. The world, like Martha, "is troubled about many things," and most about those which are of least concern; so that, beside the profane, the uncharitable discourses, which they must hear, who are much conversant with it, the mind of man suffers not a little from the variety of light and unprofitable conversation, in which he is frequently engaged. This scatters the thoughts and so indisposes them for any speculations that are great and noble, sublime and sacred, that sometime is required to reduce the wandering mind, to compose the spirits, and to restore that tranquillity of soul which is indispensably necessary for the prosecution of religious inquiries. And although the general assertion of a famous recluse, "That he always came out of company a worse man than he went into it," savoreth too much of the cloister, yet whoever, as the world goes, should diligently note the times when he came out of company a *better* man than he went into it, might, perhaps, find that his Diary would be contained in a less compass than at present he is apt to imagine.

Gambier Observer. *Bishop Horne.*

A fine gentleman may as well think to go abroad in a blustering day, without disordering his dress, as a wise man may fancy that he can abandon his mind to the trifling business and hurry of the world, without disordering his thoughts.

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